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CALVINIST CONTACT

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Agriculture group heard by royal commission

A grant of $17,500 to the Food Land Steering Committee will enable it to take part in the debates of the Ontario Royal Commission on Electric Power Planning.

The commission itself gave the grant to the farmers' organization to ensure their representation at the debate portion of the hearings.

As a result of the grant, the Food Land Steering Committee will send two people, Elbert Van Donkersgoed who is executive director of the Christian Farmers Federation, and Howard L.Patterson of Grand Valley. The hearings opened this month in Toronto and will conclude October 22.

Mr.Patterson, who owns a farm at Grand Valley, is the holder of a Centennial Medal awarded him for his contribution to agriculture in Ontario. He is a former director of the economics branch of the Ontario Ministry of Agriculture and past-president of the Conservation Council of Ontario.

Mr.Van Donkersgoed said Mr.Patterson will be attending all of the hearings and he will attend about three quarters of them. "And we will be making an effort to examine any information Ontario Hydro or any other concern presents to the commission."

Steering committee chairman Lloyd Moore of Listowel said it will be up to the two representatives to keep the rest of the committee informed. The Food Land Steering Committee is an ad hoc committee formed from a number of farm groups in order to combine resources in dealing with the Royal Commission on Electric Power Planning. Farm groups represented are: The Concerned Farmers of the United Townships, the Christian Farmers Federation of Ontario, the Bruce Huron Power Negotiating Committee, the Huron Power Plant Committee, the National Farmers Union, the Ontario Federation of Agriculture and the Ontario Insitute of Agrologists.

The $17,500 grant is the second the committee has received from the Royal Commission. Last year it received an $18,000 grant to help finance a research report written by the planning consultant, Norman Pearson of London, which was presented to the commission at a special hearing in Listowel in January. Mr.Van Donkersgoed noted that of the $18,000, the committee used approximately $14,000, returning the rest.

The debate portion of the Royal Commission hearings, the final stage before Dr.Porter will issue his report next year, will include 54 days of hearings, most of which will be held in Toronto.

Mr.Moore pointed out that farmers will be especially interested in the hearings on July 19 and 20 when a panel discussion will be held on transmission and land use, and again on July 21, 26, 27 and 28 when the commission will hear submissions from farm groups.

The Late Great Planet Earth

by Andrew Kuyvenhoven

This article is reprinted by permission from The Banner. It was written by Rev. Kuyvenhoven of Clarkson, Ont., who at the time of his writing, was theological editor with the education department of the Christian Reformed Church. The article, though five years old [March 17, 1972], is relevant to recent discussions within Calvinist Contact.

The future is big business says author Hal Lindsey in his book by the above title (written with C.C. Carlson, Zondervan, 1970) and Lindsey is right. Not only are charlatans and stargazers cashing in on people's fears and curiosity, but books on Bible prophecy are a close second.

If you want to sell religious books today, you should write for the successful-living-line ("This is the hottest item in my store," says George R. Jensen of Coon Rapids, Minnesota) or you should predict future events with references to the Bible. The Late Great Planet sold 650,000 copies in nineteen months and "the entire prophetic line is going very strong" says John Bass, an executive of the Christian Booksellers Association.

The sales are not limited to the Bible belts in the Southern States and the Canadian prairies: I saw people reading the Great Planet during breaks in a PTA meeting of the Sylvan Christian school in Grand Rapids and it is said that groups of Christian Reformed Church members are using the 32-page manual, which has been published separately, for their discussion circles.

Nevertheless, the Late Great Planet is a bad book.

Seven-Year Period

The content of the book may be summarized as follows: In our Age of Anxiety and Aquarius most people are looking for a clue to the future. Instead of banking on new and old forms of clairvoyance, people should listen to the Bible prophets. After all, their predictions of the future have proved to be reliable since no less than three hundred of their predictions were literally fulfilled in the work of Jesus the Messiah.

The major part of the remaining, as yet unfulfilled, prophecies refer to a seven-year period that will constitute the finale of world history. It is not exactly certain when the countdown of these ultimate seven years may begin. But we are very near the climax: the physical restoration of Israel has found place on May 14, 1948, and the same generation that has seen this event will also witness the revelation of the Lord (p. 54). That would give us until 1988.

However, one more thing must happen before the last seven years can be counted off: the temple must be rebuilt. Otherwise all signs are shaping up. The Jews are back in Palestine and they are there to stay. But the King of the South (Egypt and Black Africa) is not going to like it and there will be an attack on Israel. When the Jews and the Afro-Arabs are engaged in mortal combat, the King of the North, Gog, or Russia is going to use its opportunity to overrun the countries of the Middle East and occupy Egypt as well as Israel.

Meanwhile the old Roman empire will have been restored (the European NATO countries are a stepping stone in this process) and their leader will be the Antichrist, ruling from Rome. When Russia hears that the Roman Fuehrer is preparing for war and when, at the same time, the Chinese army (which is now building a road through Tibet) sends off an army of 200 million people, the Red Army will retreat from Egypt and make its headquarters in the temple area on Mount Moriah (p. 160).

At that point there will be either a nuclear war or some direct act of God as the result of which Russia and the whole Red Army will be annihilated. (Also all major cities of the world, p. 166). Then the Red Chinese and the Europeans (reinforced by the U.S. and Canada)will meet in the strip of land, North of Jerusalem, a valley that runs from the Mediterranean to the Jordan: Armageddon. This will be an unsurpassed bloodbath: the blood will be as deep as the horses' bridles over a distance of four hundred miles.

At the very moment when it seems that no life will be left on earth, Christ will return. Instantly, the Lord will wipe out all the enemies of Israel, and with Jerusalem as His residence, will reign for a thousand years over a faithful people and a land as good and peaceful as paradise. At the end of the thousand years an insurrection will occur, but the Lord will put that down. And then comes the end of human history.

Exit All Christians

All of the above events will be compressed in the seven years of tribulation that constitute the climax of history. Christians do not have to fear any of these events, because they will **not** be around to witness them. The rapture will occur when the countdown of the seven years begins. On that morning, day, or night the born-again bus driver, quarterback, and school-

Continued on page 5

Apologies for Ursinus and Olevianus

WEST GERMANY (RES) - The Reformierter Bund (Reformed Alliance) of West Germany has declared the description of the mass as "an idolatry to be condemned" by the Heidelberg Catechism to be "generally offensive and incompatible with the present ecumenical dialogue." Future Catechisms published by the Alliance will carry a footnote to Lord's Day 80: "The Catechism here uses the hard language of the battle fought over right doctrine at the time of the Reformation. The conflict between the interpretations of the Roman Catholic mass and the Protestant Lord's Supper still exists today. Condemnation, however, has made way for the ecumenical dialogue between the churches."

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NEXT WEEK

Life in Namibia

VIEWPOINT

Life after life

My barber across the street is a young Scotsman who likes talking about religion whenever we get together for a clip. He discovered some months ago that we were involved in publishing "some religious stuff" so he sensed a certain kinship, a bond in that we both belief ... in something.

It was hot and that especially accents the need for a haircut. He had ample warning, having made an appointment a few hours earlier, and I could sense as I walked through the door that he already had his topic chosen.

We exchanged the usual courtesies and made some comments about the weather (32 degrees C) before he began his predetermined route with the scissors. He glanced thoughtfully in the mirror for a moment, then said: "You know, if it weren't for life after death, I don't think I could survive." I nodded in Reformed agreement. "I mean, it gives you so much assurance to know that there is more to life than just this", he continued, looking around at his shop.

A fine, Reformed fellow, I thought. We talked about Noah's Ark, the book and the movie, since it was the topic of the radio talk show. The flood certainly existed, as did Noah and his ark, he said.

But he wanted to get back to this "life after death" subject. He felt strongly about that. I could sense that. "I'm really in for this stuff", he said.

With the clipping continuing around my ear, I wanted to re-affirm what I thought I heard. "About the Holy Spirit?" "No, no, no. The spirits. Ghosties and things", he clarified. Ah, not so Reformed, I thought.

I was content to sit back and listen, lest he take out any hostilities on my crop of hair. Apparently my friend Scotsman was getting into spiritualism. His uncle, he said, held seances I smiled sceptically and he launched into all sorts of examples of how this spiritualism really works. "I used to be pretty close to my grandfather," he said. "We used to talk all the time. But after he died I could still talk to him... through a medium, a third party."

"You really believe in that stuff?" I countered.

"Well, I'm not sure ... but it sure is fascinating. I'm reading all I can about it."

He mentioned that he still reads the Bible. He prefers the New Testament to the Old. "The Old Testament is so crude, so gruesome." He was reading the Bible as a story book, a novel, and not as a book of revelation and of God's promise.

That appears to be the problem of many so-called Christians today. They consider the Bible as a mere book, one more piece of reference material in the study of religion.

Spiritualism, complete with all those ghost stories, seances and supposed conversations with the dead, may prove to be quite appealing, even intriguing to many, but it lacks the substance which you can receive from the Bible.

My Scots friend mentioned that he was reading a book entitled Life after Life, by a noted spiritualist. The comfort of that book, as he sees it, is that life never ends. After death, the spirit continues to live on, communicating with family and friends as before.

Life after life, then, is not one of being eternally with God in His glory as we believe, but rather being eternally with family and friends in the realm of spiritualism.

With hair properly pruned it was good to leave the Scotsman's world of "ghosties" and to return to the more familiar world across the street.

Keith Knight

BY KEITH KNIGHT

NEWS VIEWS

Curious changes in the Kremlin

MOSCOW — A sudden shift in Soviet heirarchy has many Western leaders and Russian observers puzzled. The President of the Soviet Union, Nikolai Podgorny, was abruptly dropped from the Communist Party's ruling Politburo on May 24.

It was the first such shift at the top of the Soviet government since Nikita Khruschev was fired as party chief 13 years ago.

No explanation was officially given for Mr.Podgorny's removal. He had ranked in Soviet protocol second to Party Chief Leonid Brezhnev, whose authority seems to be strengthened by the change.

A few Russians concluded that it was because of his age. The Soviet President is 74, though his peers at the Kremlin are hardly any younger. Premier Alexei Kosygin, who ranked third in the heirarchy, is 73, and the Kremlin's leading ideologist, Mikhail Suslov, will be 75 in November.

Consequently, there was some diplomatic speculation that the Soviet President might have resisted a proposed new constitution drawn up by Mr.Brezhnev. Mr. Brezhnev has been trying to introduce a constitution of his own making that would replace one introduced under Stalin in 1936 and eliminate an uncomfortable vestige of the past.

Observers are curious to see whether Mr.Brezhnev will take over the presidency in addition to his current post as party chief. This would reflect his political power more accurately, although it would resurrect an awkward precedent. Both Stalin and Khruschev held the top government and party posts. Following the latter's overthrow, the new leadership resolved that the jobs of party secretary and premier could not be held at the same time.

It will be interesting to watch developments in the Soviet Union in the next few weeks and months.

But with a tight-lipped official press agency (Tass) and a highly restrictive party newspaper (Pravda), we might never know what has really happened to Nikolai Podgorny. And, like Krushchev, he might simply vanish into the Kremlin walls, never to be heard from again.

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BY DR.LOUIS PRAAMSMA

THE WORLD AROUND US

Christians in Africa [2]

Last week we drew attention to the fact that christianity is growing in a turbulent black Africa and that certain dangers accompany that growth. There are also other dangers.

The first one is that of enmity and persecution. Several African christians experience the truth of the word of Christ: "Remember the word I said to you, a servant is not greater than his master. If they persecuted Me, they will persecute you."

In the winter bulletin of Westminster Theological Seminary I read the following: "If you have never prayed for Uganda during these past five years, now is the time to pray. This is the plea of a woman who lives in Uganda, the nightmare country that Winston Churchill once described as the pearl of Africa. She was answering reporters' inquiries about the brutal massacre of at least 100, and possibly many more students that took place last June at Makerere University.

The immediate cause of the killings was the false complaint lodged by Taban Amin, a student of Makerere, with his father Idi Amin, to the effect that his life was in imminent danger. The students had been voicing their displeasure with Taban's use of a bodyguard on campus, his threats to coeds who refused to oblige him with sexual favors, and the disappearance of a few teachers who apparently had not been cooperative enough with the government.

To alleviate his son's 'predicament' President Amin immediately ordered the army to invade the campus and indiscriminately slaughter the 'dissidents'.

By the end of this past summer the world was learning that the Jinja Dam in Uganda had stopped working because it was blocked by human bodies.

Severe power shortages have occurred in Uganda because technicians have quit their jobs at a power station on the Nile River. Reason? They became sick of seeing bodies floating in the river, victims of various purges carried out by Uganda's Hitler-like president. In fact, Amin has praised Hitler for his extermination of six million Jews and has erected a monument and named a park in his honor. A Moslim himself, Amin has expelled all Israelis from Uganda. In 1975 he called for the destruction of the state of Israel in his address before the UN General Assembly, and was cheered by many of the delegates.

Amin is not out to persecute the nation of Israel alone. The heirs of Abraham by faith who live in Uganda are his victims too. Westminster student Kefa Sempangi and his family narrowly escaped Amin's soldiers. Many dear friends of his in Christ have been cruelly tortured and murdered for their allegiance to God."

This is what you can call an eyewitness report and in America a fund has been established for Ugandan relief (Voice of Calvary Fund for Uganda, 1655 St.Charles St., Jackson, MS 39209)

I need not call to mind the cruelties perpetrated against christians in the country of Chad about which I wrote in this column some time ago. Neither the precarious position of christians in several other countries of this continent.

There is also another danger from quite a different angle. One of the newest fads in Western theological thinking is that of the theology of revolution, a very timebound concept. In the nineteenth century Christ was often pictured as the carpenter of Nazareth, the prototype of the good-willing 'bourgeois' citizen. By the early socialist he was often presented as the first socialist. Even the Nazi's sometimes tried to make us believe that Jesus was not a Jew but a pure-bred Aryan.

In our own time the picture of the revolutionary Jesus is in great demand; Jesus who took the side of the poor against their oppressors; Jesus who condemned the rich and was killed in his battle for freedom. It is preached in our time that the church must participate actively in politics, in revolution; that she must cooperate with Marxists and with guerilla fighters.

For that reason also the missionary activities of the church get a new meaning. They should be directed no more to calling men to repentance for sins and faith in Jesus Christ. New missions ask for political activity, for social work, for the gospel is a social gospel in the first place.

We read about the plight of some missionaries in Africa. In Rhodesia a white Methodist bishop was expelled for helping black guerilla's and a Roman Catholic bishop was sentenced to 10 years in prison (later suspended) for failing to report guerilla activities. In South Africa priests and nuns have embarked on a policy of civil disobedience to the ruling of P.M.Vorster.

I will be the last man to condemn these persons because I don't live in their situation and I know very well that sometimes a christian must be disobedient to the powers that are, because he wants to be obedient to God alone. But there is a big danger here: the danger of following a popular and fascinating theology, which is not the theology of the real gospel of Jesus Christ.

LETTERS

Letters

Some letter writers continue to exceed the 500 word limit on their letters. Such letters may appear in condensed form or may be returned to the author for re-writing. Some writers submit unsigned letters to the editor. Those letters will not be published.

Views expressed by letter writers are not necessarily those of the editor or the editorial council. All letters are subject to condensation or refusal by the editor.

Letters

Power of communal prayer

Dear Sir:

In recent years many christians have heard of or practiced communal prayer. Communal prayer is the practice of meeting for prayer for a specific need or needs, where all may in turn verbally express themselves in prayer. By expressing ourselves outloud in prayer, we witness to each other. In my opinion, that may be the only difference between congregational prayer as led by the minister during Sunday services, and communal prayer; but it's an important one. Simply because we strengthen and edify each other increasing our fellowship in Christ.

I think communal prayer must be viewed as more of a necessity than a luxury. Generally, we in Reformed circles too easily shrug off this pattern of prayer, thinking our personal prayer and our congregational prayers are sufficient.

Indeed, our personal prayers and congregational prayers are important and answered by God many times. Communal prayer is not a substitute of the above pattern of prayers, but an addition. I believe it, too, is important, and should be part of our lives, especially if we share mutual needs and joys.

Before a Billy Graham Crusade in any location, christians throughout the area gather in houses, churches and elsewhere for prayer; namely, asking God for the crusade to be a successful one in terms of personal conversions.

Billy Graham strongly encourages these prayer meetings for he believes it makes a big difference.

If my memory serves me correctly, approximately five years ago an article appeared in the Calvinist Contact about members of one of the Christian Reformed churches of Calgary engaged in holding specific prayer meetings in asking our Lord for healing of a boy of their congregation. They were amazed at God's response. The boy was healed. Its easy to become controversial about all this and reply that God did not depend on certain prayer meetings to anwer the request for healing. He can well answer to just our personal prayer as individuals, or to congregational prayer in our worship services on Sunday.

This is true, and is often the case as well. It is even true at times that Gods meets our need even if we don't pray for them. We can never box God in.

Nevertheless, communal prayer is all part of carrying our burdens together and doing something about it. Its going the extra mile or co-operating to the fullest extent with God's plan for our lives, leaving no stone unturned. For it could very well be that for God to meet our requests, praying together may be one of the necessary conditions for anwered prayers, if its God's will to answer our prayers. Now we enter the subject of God's will.

This is a subject in itself, and I'm sure that each person has his or her opinion on that.

All I want to say on that point is that the Bible teaches "If any of you lacks wisdom, let him ask the Lord, who gives to all men generously and without reproaching, and it will be given him."(James 1:5).

Even if we're not sure of God's plan that need not discourage us from communal prayer, for after all, we are doing something which expresses love and concern. And that is Biblical.

Let us remember that Jesus will take over and lead us into wisdom. Let us also remember that Jesus said that if two people agree to make a specific request before God in prayer, that God would answer their need.

So if any consistory member or layman of the church share the above convictions, why not seek consistory approval to allow you to encourage members in your church society meetings to pray with you over a specific problem or a specific joy? In my opinion, approval is necessary, since there are apprehensions on prayer meetings. It should be discussed also there might be more damage than good, especially, if one tends to hold prayer meetings in any of the society meetings of the church. If any consistory as a whole shares the above opinions, encourage the congregation to hold communal prayer in their society meetings from time to time, or lead the way and set up prayer meetings whenever necessary.

Harry DeBoer
Wyoming, Ont.

Canadian history course developed by Calvin College

Dr.Samuel E. Greydanus, professor of history at Calvin College, Grand Rapids, Mich., will be authoring a new course in Canadian History during the academic year 1977-78. This is due to the large number of Canadian students attending Calvin College. The course will be offered to students from both Canada and the United States.

He also will aid in the building up of the college library holdings concerning Canadian history. He will be residing in Kingston, Ontario, Canada for the academic year 1977-78. Kingston is located halfway between Toronto and Ottawa, both of which will be important in his research of Canadian history. Queens University is also located in Kingston where Greydanus hopes to make extensive use of its library and also to attend classes to build up his bibliography on Canadian history.

Marriage in the Lord

Dear Sir:

I read your important article about Christian living: Marriage only in the Lord (April 15). I am very glad you brought it up and I can wholeheartedly agree with the big line you try to explain; what a real Christian marriage has to be.

Wordliness enters deep in our so-called Christian family life today and many among us are blind for the deep sense of a real Christian marriage.

There is only one way to escape and that is back to the word of God. Only a life in Christian faith can solve the many problems around us. God said in the beginning: man and wife brought I together in holy matrimony. Only when we turn away from the Lord do we seperate ourselves also from the Lord Jesus Christ. So I am deeply concerned about the deep penetration of worldiness about our marriage in our church today.

By God's grace there are many good ones but there are many who devoted their lives in the wrong way. There are many marriages today, young and older ones, who have not given the answer to the big question: "Have I entered my married life with Christ as my Saviour. It is not love to the woman or man that can save your marriage, first of all, and that is the most important question; that both of them are willing that the Lord takes first place in their married life.

Everything we try to build up in our own power can only be disastrous in our Christian life. By our nature we can do nothing right. But with the help of God to dedicate our lives to Christ, we are able to solve all the problems of our lives.

Let us bend our knees more often in prayer. It is the only solution to have peace with God. And love also our wife or husband; love also the whole family which belongs to Christ Jesus. Only we believe, not in a different way, but only together in Jesus Christ our Saviour.

John Lenten
St.Catharines, Ont.

Reformed Seminary in France Seeks Aid

The Reformed Seminary in Aix-en-Provence, France, began construction this spring of a major addition to its facilities. Although only in its third year of operation, the seminary presently has 50 full-time students, twice as many as its present facilities can handle. With registrations for next fall running ahead of previous years, the need for more space will be critical as a matter of a few months.

Therefore, the board of trustees of the seminary determined at their December meeting to begin construction of a two storey building, which will house two large classrooms, two large library rooms and two smaller seminar rooms. The new facilities will be of sufficient size to serve well for the foreseeable future. This spring, construction began on one half of the building, and as sufficient funds are raised in France and elsewhere, the remaining half of the building will be completed.

The total cost of the building program (including furnishings) is $260,000, rather modest for such a large undertaking. The Reformed Seminary in Aix-en-Provence is looking to Reformed people around the world for help in this endeavor. Inquiries may be sent to The Huguenot Fellowship, P.O. Box 175, York, PA 17405, and gifts to the same address are tax deductible.

Gathering enjoys concert

Dear Sir:

On Saturday, May 7 a choir and organ concert was given in St.Thomas Anglican Church in St.Catharines, Ont.

With the perfect combination of two very competent and enthusiastic people, Leendert Kooy, conductor and Andre Knevel, organist, plus a well attended audience, it did not take long for the people to really respond to the organ music and participate with the choir and brass quartet in the singing.

Highlights for the people in Andre Knevel's organ pieces were his own improvisations, by which he always captivates his audience, although brilliance and technique were displayed in J.S.Bach's Dorian Toccata and Vepres du Commun, Magnificat V and VI of Marcel Dupre.

The choir and soloists were led by Leendert Kooy, a conductor who inspires them to such a degree that they can not help but give everything they have. Highlights were selections of the St.Luke 's Passion from J.S.Bach, God of Life God of Love, from Haydn, and Cantata #16 from Mr.Kooy.

All together it made a most enjoyable evening of music, song and praise, and many people were inquiring already when the next concert would be.

We also like to mention Mr.W.Long, chairman of the music committee of St.Thomas Church, who has done so much in every possible way to make this concert a success.

Mrs.R.Sterk
St.Catharines, Ont.

A vision unfolds: Vernon ventures forwards

by Rev. George Vink

For most readers of this weekly, B.C. means that period of the world's history Before Christ's time. Yet within our period, A.D., there is a B.C. which is very much in today's dispensation and in some ways even indicative of the Lord's having been and still working through the lives of those bearing His name. In other words, there are Christians in B.C. and they are obedient to His Word.

1977 AD is for the Vernon CRC truly a year of our Lord..! This is the year that our church families numbered 77 and still rising. Who said we couldn't hit, "77 in '77"? (Can anyone suggest a slogan for '78?) This is the year that Vernon CRC gladly and gratefully begins church extension in Salmon Arm. An intern pastor has been secured and will be starting services June 26.

Adrian Dieleman and his wife Ruth will be working with us for one year as the Vernon church seeks to minister more effectively to a group of about 20 families living from 25-45 miles from the Vernon church. We covet your prayers for this church extension.

Classis B.C. will be further informed at the fall session and asked for advice concerning future possibilities. It was back in the fifties when the home missionary here first held some services in Salmon Arm, and now 20 years later the beginnings of a daughter church are seen. Rapid growth is anticipated as people continue to seek the Lord also by means of the CRC!

Feeling doubly blessed, the Vernon CRC also rejoices in the beginning of a Christian school in Vernon in 1977. Teacher-principal and teacher(s) have been hired and plans call for September opening. In simple obedience to the Lordship of Christ in all things the school board has ventured in faith and truly seen its prayers answered as it labored in confident hope. Here, too, growth is expected and the outreach into the community to make them aware of the great potential in Christian education is being realized. We pray for your prayerful support, and should you see fit, join us in B.C.'s fast-growing interior.

Trinity Christian College has 60 graduates

The seventh commencement ceremony of Trinity Christian College, Palos Heights, Illinois was held May 21. The 11 a.m. event was held at the Calvary Reformed Church, 15101 S. 80th Avenue Orland Park, Illinois.

The sixty graduating seniors, parents, friends and faculty were addressed by Dr.John Timmerman, professor emeritus of Calvin College, Grand Rapids, Mich. Dr.Timmerman is author of the recently published book "Promises to Keep."

The pre-commencement activities began Friday evening at 8 p.m. with a service of prayer and thanks held in the college chapel. This was followed by a reception for seniors, parents, faculty and administration in the college dining hall. On Saturday, the seniors breakfasted together at 8 p.m.

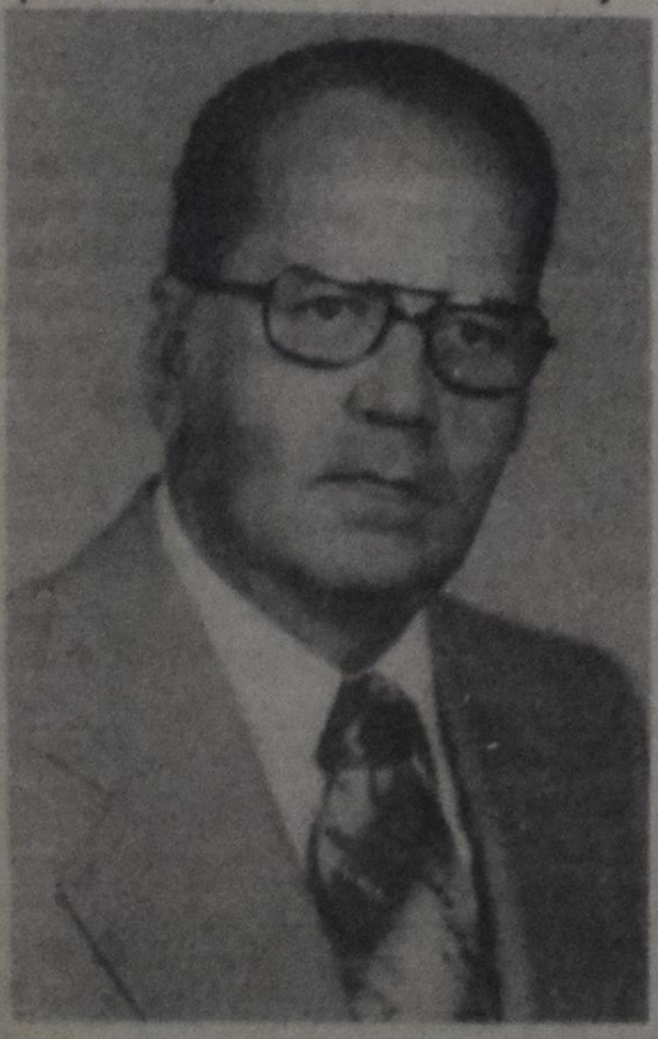
The 1977 graduating class includes students from six states, Canada and Viet Nam.

Dordt College elects new president

Rev.John H.Engberts, pastor of the Calvin Christian Reformed Church of Rock Valley, Iowa, since 1966, was elected president of the Dordt College board of trustees at its last meeting.

As former vice-president, Engbers has assumed leadership of the 16-member board since January when the former president, the Rev. Ed Blankespoor, accepted a call to Jenison, Mich.

Also elected were Dr.A.J. Boeve of Sheldon as vice president, and Rv. Henry



Rev.John H. Engbers

Vanden Heuvel of Bethel Chr. Ref. Church of Sioux Center, re-elected as secretary.

The board, which meets four times a year, is responsible for purchasing land, hiring teachers and other employees and formulating policies to govern the operation of the college. The president serves a one-year term and is eligible for re-election.

Engbers sees the board's biggest challenge as providing expanded programs and facilities for Dordt's student body which, he noted, has been increasing despite national declines in college enrollment.

"We view the expansion into the arts and agribusiness areas as a challenge, as well as the new chapel-music building," he stated. "We also see the need for expanding other facilities, such as the library."

"At the same time," he continued, "we as board recognize that we must guide Dordt's future development responsibly, weighing its direction in light of available facilities, student body and constituency. The support of our people has been tremendous and we hope to provide more opportunities to interest students without exceeding constituency support."

According to Engbers, Dordt's major strength continues to be its Reformed approach to academics, "making the Reformed world-and-life view a part of its instruction and goals." In addition, he feels that Dordt's small size has contributed greatly to meaningful student life, and "my talks with the alumni and other persons have confirmed this feeling."

"While this small size may change as Dordt grows, one of our goals as a board is to maintain conditions where students can feel a part of campus life, and not become simply a number," Engbers added.

"At the same time," he continued, "Dordt's size and location often puts it outside the mainstream of large metropolitan communities that attract visiting lecturers. However, we've been able to counteract that in the past by getting the 'mainstream' to come to us-through consortiums and seminars with other Reformed and area colleges. This benefits not only the college, but the larger community."

Engbers also expressed appreciation of the general atmosphere in the Dordt community. "Those of us who have served on the board a few years have been impressed with the quality and caliber of the students at Dordt."

"While we recognize that there are problems, of course, the board does not have to devote a major amount of its time to student problems, and that makes it much easier for a board to operate. We hope to maintain that atmosphere on campus," he added.

CHURCH NEWS

CHRISTIAN REFORMED

Called

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Books available

The Council of the Christian Reformed Churches in Canada offers the booklet entitled "Meet the Media" to the churches. Some copies are still available and can be ordered from the offices of the stated clerk, Rev. John VanHarmelen, 550 Leinster St., Woodstock, Ont. N4S 7G8. It is good material for churches and can be purchased for $1.

Dutch Minister

Rev.K.N. Van der Beek, minister from Zuidhorn and Arnhem, will preach the Dutch sermon on Sunday June 12, 1977 at the Immanuel CRC in Hamilton at 3 p.m. He welcomes correspondence from former members of his Dutch communities and would love to visit them during his extended trip in Canada. Please contact: W.Vander Beek, 623 West 5th St., Hamilton, Ont. L9C 3R1. Phone 385-6930.

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Calendar of EVENTS

June 8	Dedication Concert at the Mt.Hamilton CRC, 8 p.m.
June 1	Hollandse Dag in Jarvis has been cancelled since there is an Holladse Dag in York on May 25
June 12	St.Thomas, Ont. CRC celebrates 25th anniversary with picnic and variety evening on June 11 and special church services on June 12
June 15	Hollandse Dag in Moorefield at 10 a.m.
Jun 14-16	Camp with purpose. Information meetings on Lakewood Christian Conference Grounds near Sarnia, Ont., with director Brian Lise and a slide-tape presentation on the camp ministry will be held at the following locations: June 14 — Hamilton (Immanuel(, Mohawk Rd., 8 p.m.; June 15 — Brampton (Second), Steeles Ave., Brampton, 8 p.m.; June 16 — Toronto (Willowdale), Hilda Ave., Willowdale, 8 p.m.
June 18	Grunniger Picnic at Rockwood, Ont.
Sept.10	Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC.
Sept.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville

NEXT ISSUE OF CC

DATED	MAILED	AD DEADLINE
June 10	June 8	June 6
June 17	June 15	June 13
June 24	June 22	June 20

The Late Great Planet Earth

Continued from page 1

teacher will disappear to meet the Lord in the air.

When they disappear, the world will be left in the claws of the Antichrist and the false prophet, his economic adviser. This fuehrer will be worshiped as God and the whole world will be united in a religious system (the harlot) of drugs and astrology, for which the present drug-cult and the ecumenical movement (pp. 116, 130-133) form the stage of preparation.

The Antichrist cannot get at the Christians, because they will be in heaven. But when the Christians are gone, 144,000 Jews will be converted and they will start the greatest crusade for Christ the world has ever seen — "144,000 Jewish Billy Grahams turned loose..." (p. 111). The wrath of the beast will be turned on them.

The whole issue of the seven years of tribulation will revolve around this Jewish remnant that has accepted Jesus as Messiah. But they will be somewhat different Christians that we are, because they will have rebuilt the old temple and restored the ancient worship in Jerusalem. Christ's coming at the end of the seven years will be on their behalf and for the establishment of his thousand-year reign in Jerusalem.

* * * *

I do not call this a bad book because it seems to do violence to certain biblical texts. After all, the prophecies with which this book is most directly concerned pose so many difficult questions and the answers are so varied, that even Hal Lindsey's facile exegesis should not be called bad even if it is weak. He should be admonished for being shoddy, poorly documented, and in general for not studying more carefully that Bible which he exalts so highly.

But the Focus of the Bible Changes

But all these shortcomings for which I would like to schoolmaster him do not make his book a bad book. This book is bad because it changes the whole focus of the Bible. God who spoke in the Old Testament to the fathers by prophets and seers and who has in these last days spoken to us in His Son, is not allowed to say anything to us through the Son. The appearance of Jesus Christ in the flesh serves no other purpose, in this book, than to prove that the prophets are reliable foretellers of the future.

The author, who prides himself on being a literalist, does not literally believe that all authority has now been given to Christ and that Jesus is Lord today. If he believes this most ancient Christian confession, it has no influence whatever on his Bible reading.

Neither is his Bible reading affected by what Christ did to races and nations. We understand the New Testament to say that these old divisions of mankind are overcome in Christ. The proclamation of one God over all, one Mediator for all, and one way of Salvation for all men is a concept nothing less than revolutionary for anyone who turns from the Old Testament to the Book of Acts and the Epistle to the Ephesians. But Lindsey continues to think in terms of races and nations — unaffected by what happened in Christ.

In fact, the whole New Testament message is for him a mere interim, a period of history that can be placed in brackets. It ends with the rapture — that is, the day on which the fruits of Christ's work are soundlessly removed from this world — and then the real history of the world and the unfolding of God's plan will find place. The message of the New Testament is not connected with history, and history does not profit from the work of Christ.

What Does Salvation Mean?

The whole point of the Bible message has subtly changed direction in this book. I am sure that the author did not mean to do this. Probably he thinks it makes no difference if the children of God confess their hope in the words "Jesus is coming" or "We are going." In effect, there is a sharp difference between these two. One becomes aware of this difference especially when one asks the question: What does evangelism and what does salvation mean in this book?

The author is supposed to be a traveling speaker for Campus Crusade for Christ. This organization has done much good work already, especially in giving Christians the courage and know-how to reach their neighbors with the gospel. But what kind of gospel has Hal Lindsey to offer? Between discourses on prophecy he will insert a paragraph now and then (pp. 80, 138,186) inviting his readers to come to terms with God: "It's so simple. Ask Christ to come into your life..." "...the decision concerning your presence during this last seven-year period in history is entirely up to you." "Right at this moment in your own way...."

The tone is familiar. Within the context of this book the invitation is hardly relevant, it seems, and salvation can mean nothing else but getting out of the mess called world through the right door. Believe in Jesus, take the "Ultimate Trip" to the skies (Ch. 11) and let the rest go to hell.

It is probably not intentional, yet oddly consistent with his narrow outlook, that the writer closes his book with an exhortation for the readers to reach (not the world but) "our family, our friends, and our acquaintances with the gospel" (p. 188). Getting saved is a matter of getting off before the ship sinks.

A Jewish Millennium, a Jewish King?

Mr. Lindsey's book is in a pre-millennialist tradition. He believes that Jesus will rule over the restored nation of Israel for one thousand years, before He will judge the living and the dead.

Although the general teaching of the Christian Reformed Church does not favor belief in a Jewish millennium with Jesus as a Jewish king, we have always been hospitable to Christians who do hold such views. After reading the Late Planet, I wonder if we should tolerate such teaching.

Within the Christian church we can live with different opinions. We should honor the freedom of exegesis and the liberty of the prophets. We must also admit that there are Bible passages that confront us with astounding difficulties and we are humble enough to admit that others may understand better.

But there are certain boundaries to the Christian community within which we can respect the conclusions of Bible students. When the focus of the Word of Prophecy is shifted from the Lord Jesus Christ to the Jewish race and a piece of land near the Mediterranean Sea, it is time to draw the line. When the Lord is said to honor a kingdom notion that He rejected while He was on earth, it is time to decide who is in error, Matthew or Lindsey.

Strict Literalism or Absurdity

Mr. Lindsey cannot and does not stick to his golden rule of literalism: the beast whose mortal wound was healed (Rev.13:12) represents (!) a man who may return from death, at least from fatal illness (p. 108). But the harlot (Rev. 17:4) represents a religous system, "splendid on the outside but corrupt to the core" (p. 133).

And if Lindsey means by "literal interpretation" that the text should be taken at face value, would you try to read I Corinthians 15:51-58 and see if you can discover — without any inside or outside information — that it reveals the mystery of the rapture at the end of the pretribulation period? (pp. 138-141). Or do you think that an ordinary Bible reader would ever surmise that the clause "Fallen, fallen is Babylon the great" (Rev. 18:2) speaks of two falls: the first "fallen" refers to the religious system of the Antichrist, and the second "fallen" refers to the destruction of Rome, three and one half years later (pp. 133-134).

And yet, according to Lindsey, you don't have to believe that Jesus will come on a literal cloud, as I always thought. Amazingly, the cloud is spiritualized into the raptured saints withwhom King Jesus will descend on Jerusalem (p. 172). But a lake of blood, six feet deep and four hundred miles long must be projected in the heart of Palestine, as a gruesome sign that the author takes the Bible literally.

Instead of doing theology with the help of military strategists (p. 157), instead of drawing strategy maps (155, 159) and having beaches tested for the invasion of amphibious tanks (164) or quoting Chinese military convictions to support Joel's prophecies (165), the writer should have consulted some more books on Bible prophecy written by people who take the Bible seriously.

Our Hope: the Good News

Recently another book was published, a book few people will read because it is tough and serious. It is called "The Puritan Hope", by Iain Murray, and the subtitle is "A Study in Revival and the Interpretation of Prophecy". The book shows that the Puritans expected the millennium, including the conversion of the Jews, as the result of faithful preaching of the gospel. Dr. DeKoster made some editorial remarks on Murray's book in The Banner of October 22, 1971.

The Puritans were for a good deal "post-millennialists," which is a point of view that "no self-respecting scholar" can hold today, according to Lindsey (p. 176). The post-millennialist view holds that, as the result of the preaching of the gospel, a mass-conversion of the world and of the Jews will come before the return of the Lord.

This is, of course, a difficult topic. It centers around the interpretation of Romans 11:15 and 26 and it involves a study of the question if there is a biblical basis for a special dealing of God with Israel in the New Testament dispensation. If Mr. Lindsey had read the Puritans, perhaps he would not have met the "self-respecting scholars" for whom he is looking, but he would have found unhurried Bible students who would have shied away from the breezy prophecies of the Late Planet out of respect for the Bible as well as love for the planet.

Even if I would have to come to the conclusion that there is no solid and ultimate ground for this particular hope of the Puritans, I would much rather join their ranks than the crusade of Lindsey. Because with the Puritans the gospel preaching is still God's tender way of bringing the indestructible Kingdom. But Lindsey has made the proclamation of the gospel a futile ambulance service of plucking brands out of the fire. That's because he fails to see that the present Kingship of Christ is the only solid ground for doing the Master's work on the planet:

"All authority has been given to me...therefore, make disciples of all the nations."

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Rev. Adam Persenaire, home missionary, dies

One of the pioneer home missionaries who endeared himself to hundreds of Dutch immigrant families, in Southern Ontario, died on Wednesday, May 25 in Grand Rapids, Michigan at the age of 78. Rev. Adam Persenaire and his family came to St. Catharines, Ont. in 1948. As he reminisced later, his earlier years in the ministry were merely preparation for the work that was waiting for him in Canada, and especially in the Niagara peninsula.

Occasionally referred to as 'the bishop of Niagara', Rev. Persenaire helped to establish several churches, preached many times each Sunday, managed to teach catechism in several congregations simultaneously, provided transportation for families without cars, served as pastor to homesick immigrant families, as a one-man arbitration board when immigrants had difficulties with their employers, pushed for Christian day schools and provided the spiritual vision to hundreds of families to be a Christian witness in a strange, new land.

There were sacrifices to be made. During the years that only Dutch was preached, the children in the Persenaire family (and there were a good number of them) attended English speaking Canadian churches. Mrs. Persenaire spent countless hours in doctors offices explaining symptoms of patients who only knew Dutch.

I remember an evening when Rev. Persenaire provided transportation to a young peoples meeting for us. After arriving at the church at 8, we found out that we were the second carload to be picked up. He had left the house 1½ hours earlier for his first passengers. By ten o'clock he was back at church after visiting two families that lived twenty miles away. Carload #1 of young people was taken home first. Forty-five minutes later our pastor came back for us.

It was only a typical weekday evening in the life of an immigrant pastor, but it left an impression on us, and we were beginning to understand why one itinerant minister could drive 60,000 miles a year to serve his many 'flocks'.

We had the privilege of meeting Rev. Persenaire several times after he retired in Grand Rapids. He always asked about our families in Canada, remembering special needs, still concerned and still very much part of the immigrant family that he served for so many years. He stayed 'in touch' until his last days.

We express our sympathy to Mrs. Persenaire who did so much to support her husband, and the Persenaire family.

We are grateful to God for building His church through men like Adam Persenaire, a man whose influence will be around for many years to come. Praise be to Him!

John Knight

by Rev. Ralph Heynen

Pastoral Counselling

Status seekers

Along the coastline of Florida a number of large condominiums and apartment houses have been built. These are very imposing structures; beautifully landscaped with lush bushes, trees and flowers. Cadillacs, Mercedes, Rolls Royce cars are parked in their driveways. Some have private golf courses, they all have swimming pools and tennis courts. We can see these large buildings jutting out against the sky since we live on the other side of the waterways where the homes are less imposing and more modest.

When you think of people living in these luxurious apartments and homes, they live in a class which is far beyond our imagination. When we live more modestly we can hardly understand why these people need that kind of style of living. I suppose they can well afford it, but it is basically a status symbol for these people and each one of them finds certain satisfaction in having this sort of luxury.

There's a lot of status-seeking going on in our country and in the world. We know that in some of the foreign countries there are titles and class distinctions. These were particularly prevalent in previous generations. We have been caught up in a fascinating game of buying and displaying status symbols. In this land of opportunity we all like to climb up the ladder of success but the marks of success that we have set for ourselves are measured in material things, in the luxuries of life. A beautiful home, a very expensive car, a winter vacation in the south and a summer vacation in the north; these are marks of success, they mark the status that we have achieved.

A person will have a luxurious home but soon finds out that somebody else has a more luxurious place c: building that juts out higher towards the sky or is closer to the ocean and there is a bit of dissatisfaction, they don't feel quite happy. In St.Paul, Minnesota, there was a man who owned a bed which cost him $17,000. It was electrically heated, it had a built-in radio, a phonograph, a color TV and a mink bedspread. One is curious to know why a person would like to have a bed like this and whether the person who sleeps in that bed sleeps better than the rest of us or whether he sleeps at all. One wonders what motivates a person to spend money like that for something that's just pure luxury. There are many people who do this sort of thing .

THOUGHT FOR THE WEEK: All our choices in life are colored by the answer we give to the great choice that we make in life, the answer to the question — choose you this day whom you will serve. If we would make the choice that we will go Godward and Heavenward, all of life's choices will be colored by that one great choice. Fortunately, that's not just looking for something or some possession or some idea, but you find that in a living, loving person.

There was an advertisement in the London Times - a man offered a large expensive sport car and he had the following ad "Status symbol for sale, owner unfortunately changing status." Few care to admit that seeking status and power motivates much of what is happening in the world today and yet it does. It's quite evident in the educational and scientific world that many people are looking for degrees, possibly degrees that they earn or otherwise honorary degrees — degrees that have no academic value but they still look for them.

It's rather striking when you see a man like Winston Churchill who is called the "great commoner", even though he stands out as one of the greatest statesmen of our generation. Or, you have Albert Einstein — he had no status symbols, he had no degrees to his name but he did have a lot of prestige and accomplishments, for prestige means that a man has earned the right for people to respect them and to admire them and esteem them. They have a reputation that is based on achievement or on character.

Even within the church you find a bit of this status seeking. We've been looking around at some of the churches here in southern Florida. There are some imposing structures beautifully built. Architecturally they are magnificent, they have windows, they have a tremendous organ and you say, "What a magnificent church." But you wonder when you look at the sign in front of the church, just exactly what is this church. The sign on one of the churches mentioned "an outstanding humanist is speaking this Sunday" and it mentioned his name. People can say we go to the magnificent church even though the church itself has not real meaning. I think you find this quite generally.

People point with pride towards a building and say, "That is our church", and particularly if they spent a half million dollars on their church. They feel that it is something that really indicates a fine church or a beautiful structure no matter what gospel is preached there.

If we only could find an answer to this deeper searching of the heart for something that we can cling to, something that we can look at and say, "That's mine, that's my possession," instead of looking at these things to find an answer in the deeper values of life. Our generation has lost sight of this and I know from the experiences that we have had so far here in Florida that many of these people who live in these magnificent places along the shore of the Atlantic Ocean are desperately unhappy. They have been looking for things and they have found them; they have tried to gain material things but all the while it has left their soul empty and barren. The jealousies, the broken marriages, the delinquent children, these kinds of situations betray what goes on within the heart, within the mind of these people.

No, not status seeking but seek for a place where you can be considered a person who lives a full, warm life and I feel you can only find this when you find it in God.

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The human side of politics

by Jacob VanderSchaaf

Mr. VanderSchaaf is executive director of the Christian Farmers Federation in Alberta.

The Human Side of Politics by Douglas Roche, M.P. Edmonton—Strathcona, reflects his deepest concerns and anxieties for the future of Canada and the world.

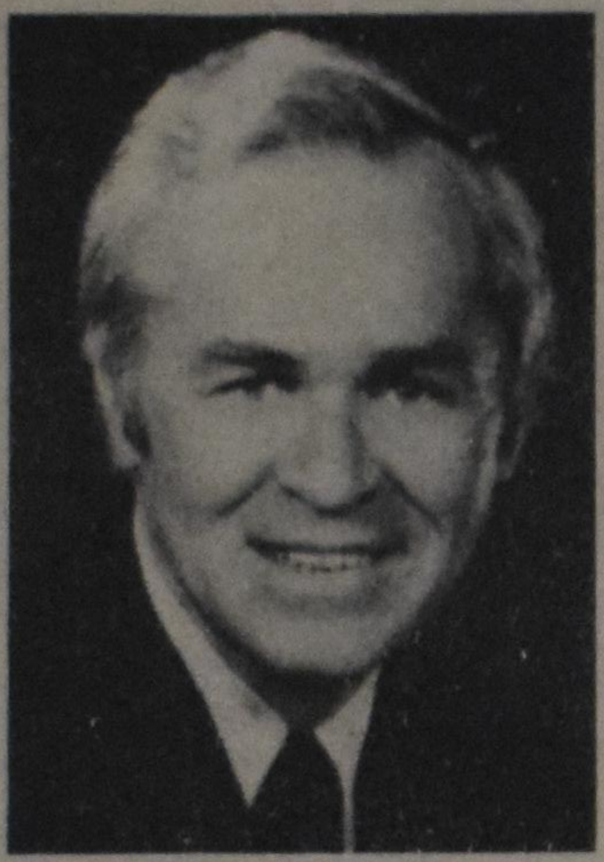
Politics as practiced in Canada now at the federal level has given the author a "sense of outrage at the parliamentary process", to such an extent that Roche felt it would be unwise to wait with the writing of this book until the end of his career in politics. The problems in Canada are too pressing and our society is fast accelerating into a direction that it may become impossible to hold society together.

Modern political practice passes on "the really big problems to next generations, while we apply band aids to the open sores..."while" fundamental questions about the kind of world economic system and social order we wish to have are staring us in the face. But they have little priority in our discussions and elections."

Roche's testimony about the development of his views are the key to an understanding of which direction he thinks Canadian society needs to go. The Catholic Church has as great influence on Roche's thinking. But as the Second Vatican and the Sixties came around, his perspective took on a new dimension. "My life shifted into a larger arena and it was there that I discovered the relationship of Christianity to the human condition." The security of his faith within church walls was not satisfactory to Roche and he was looking for "a faith that life itself is a religious practice. I wanted an existence that would end the dichotomy between religion and life, even if it meant giving up the comfort of spiritual security."

It is this fundamental dilemma that we as Christians from all denominations are faced with: the ending of the dichotomy between faith and practice, affluence and poverty, short term politics and long term politics.

The process of escaping the ecclesiastical or institutional trivia to wanting to see "the development of social justice programs, embracing all believers who would act as a powerful conscience and critics of the social ills of the world", led Roche to see the universal and all embracing meaning of the Christian faith. The faith (and its consequences) of looking at this world as a passing-through station to salvation and eternal life he rejects and the belief "that the world provided the opportunity to complete the work of Gods' creation" is accepted.



Douglas Roche, MP

The Strathcona MP's perspective on life comes to expression all through the book and finds its embodiment in his suggestions for and critique of Canadian life. It is encouraging to hear a practicing politician describe and critique the political process in Canada.

The pursuit of power is one of the key reasons for Ottawa's ineffectiveness. He writes that "it is because there is so much longing for and protection of personal power that Ottawa today fails the country". Roche does not reject the use of political power: as a matter of fact, he states that power is needed to implement policies. He rejects the gain of power for one's self.

Leadership races are a good example of this gaining of power. The general practice among MP's is that most people "sit on the fence — wait and see what happens — and don't jump too soon." This is all done to increase a person's chances for being on the side of the winner. In short, the politicians' concern to be with the winner is first, and his beliefs and principles come second. Douglas Roche's participation in strongly supporting the Lougheed draft and later his support for Claude Wagner should also be seen as an effort to gain power within the Conservative ranks.

However, Roches' involvement in politics ought to be seen in the context of the statement made by him that "practical politics live by the short range" and Roche is "interested in the long term benefit to society. That is a fundamental conflict in my life that needs daily reconciliation."

The preceeding statement is very important in understanding the book and Roche's actions. The actions are those of a man trying to bring the message of the Gospel into the halls of governments.

His fundamental questioning of the direction of Canadian society is at the heart of the book. In the chapter "The Politics of Courage" Roche says that "our primary concern must be to redefine the whole purpose of development — in Canada as well as in the global community. This purpose should not only be to develop things but to develop man." He calls us to change from plunderers to stewards and challenges the reader to create an environment free from the dehumanizing factors of overcrowding, pollution and traffic jams.

A basic shift is required away from the Gross National Product indicators of progress towards social indicators which in turn "would help to remind ourselves that econo-

Continued on page 16

Continuing education in a Christian College setting

by Dr. Theodore Plantinga

Dr. Plantinga is development director of the Ontario College Association

In the 1960's, the decade of college and university expansion, educational institutions had a hard time coping with rising enrolments. As a result, continuing education (i.e. general interest education for people not seeking a specific degree) was relatively low on the list of priorities. Now that enrolments have leveled off and are starting to decline in some cases, continuing education is getting fresh attention — especially from institutions that expanded too rapidly and wound up overstaffed. For some universities, continuing education is a way of easing financial pressures.

I begin with this word of caution to remind readers that not all the interest in continuing education is legitimate. To the extend that institutions with programs in this area are genuinely concerned to provide a community service, they are to be applauded. But if the main purpose is to stave off financial pressures, their programs should be regarded with suspicion.

A new Christian college is being planned for Ontario. One of the questions the board of governors faces is whether to include a continuing education program aimed at the large majority of adults who have not attended college or university and do not plan to do so. Another side of this question is whether the proposed college should offer any instruction to young people seeking post-secondary education outside the liberal arts framework (e.g. in vocationally oriented community colleges).

The education committee of the Ontario Christian College Association would like to hear your view on this matter. More specifically, we would like you to answer the following questions: Are you in favor of making such a program of the proposed college? Would you give serious consideration to taking courses in such a program? Would you be willing to contribute your fair share to the cost of such a program by paying tuition fees?

If you answer to these three questions is yes, we also need to know what type of course you would like to see offered and what format you think should be used. Consider the following possibilities for course topics: ecology, art and music appreciation, the morality of medical technology, quality of life, ideas that shape our times, population trends and their impact on society, the economics of non-renewable resources, Oriental religious traditions, male vs. female identities, housing and land use, the legal rights of children and animals, work vs. leisure, democracy outside the political process, artificial intelligence. There are more I could add, of course; what I have listed above is only a sample. Feel free to make up your own course topics.

What we're asking you to do, then, is to send us a note, letter or card in answer to these four questions. We're not asking you to give your reasons or to back up your answers with arguments — although you're welcome to do so if you wish. Simply answer questions 1-3 with a yes or no. For question 4, list two or more areas that might interest you as course topics and give us your suggestions for the format of the courses. Send your responses to: Ontario Christian College Association, c/o 47 Bula Drive, St.Catharines, L2N 6R5.

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Thought for food

by Christine Pleizier, member of the Committee on Current Canadian Affairs.

Long, thin, hollow hands;
Big, dark eyes in hollow sockets;
Protruding stomachs of children on skinny legs;
Hordes of children hardly strong enough to move, yet reaching eagerly for their daily hand-out of rice or milk-powder.

We hear that hungry people don't live just here and there in small isolated pockets of the world, but there are 460 million (fifty times the population of Canada!) that are permanently hungry: no amount of food will ever help them to be normal healthy people like you or me. One to two billion people don't have enough or proper food. This is because it's a small world: the larger the population, the smaller the world that must try to support it.

At the same time that part of the world that can be used for growing food is becoming smaller. We are wasting good agricultural land by building our houses .n it, or growing tobacco and vineyards and flower gardens where vegetable patches would be useful. We graze cattle on it to produce meat, an expensive way of producing food protein. We are killing the good earth by over-use of fertilizers. We are poisoning the oceans with oil spills and nuclear wastes.

Are our expensive and wasteful lifestyles beginning to make us feel guilty? You have probably had guilt pangs ever since your mother told you to eat everything on your plate "because the children in China are hungry and they would love to eat that." Something in that argument never made complete sense to me, because my generous suggestion to send the leftovers to China right away was never followed up except with a frown.

Because we are Christians we are called to live a Christian life-style. In what better way can we show our gratitude for God's providence than by obeying Jesus' call to share with the poor among us, and to feed the hungry? "For when I was hungry you gave me food; when thirsty, you gave me drink." He himself showed His tremendous compassion by feeding the 5,000 rather than sending them home with empty stomachs. Jesus suggested to the rich young man that he sell all he had and give it to the poor. How far are we willing to go that route, when we think of how comfortably we live as compared to so many others? It is not just a matter of how willing we are: we have a responsibility. Jesus also said, "Where a man has been given much, much will be expected of him."

Whenever we hear about the shape the world is in, we start itching to do something about it. But how? Where do we start? In his book "Bread for the World", Arthur Simon suggests that we can hardly be effective if we, in addition to changing our consumer lifestyle, do not also try to change the world by acting on a large scale. Yet we have to start somewhere. If each Christian did his or her share on a small scale, it would certainly add up.

One of the best places to start is the kitchen. The kitchen so often is the starting place of all our bad habits - all our good habits. The kitchen is a good learning ground for making wise decisions - how to use and cook food nutritiously and economically, using the right foods and throwing away as little as possible. Learning the rules first in the kitchen and at the dinner table, children grow up in the right frame of mind to live responsibly, accepting changes and cut-backs when necessary, and appreciating the abundance that is, by the grace of God, our way of life.

We have a responsibility not only to the hungry, but also to ourselves and our children. Being a Christian homemaker is a serious task. Directing the quality and quantity of food as it flows through our kitchens, we are given the responsibility of maintaining and preserving our God-given health. Our bodies are temples of God and holy unto the Lord. We are treating these temples with disrespect if we indulge in unhealthy eating habits and thereby encourage sickness, grow obese, or shorten our lifespan. We cannot even properly carry out the tasks we are called to do if our bodies are not in proper conditions.

Below I have listed ten rules that we should keep in mind as we plan our meals. I am sure you can think of more. I also know that many cooks will say: "But we have been doing this for years!" I wish everybody could say that, but one look at my neighbours at the grocery store check-outs tells me otherwise!

1. Eat a balanced diet.

Canada's food guide gives a good indication of the kinds of foods we should eat. Many of us are avid calorie counters, but we neglect to count the proteins in our food. What counts is that we must have the right combination of proteins. We think of proteins as being good for our bodies, and they are, but often we have too many per day, and not in the right proportions.

Our meals should look like this: Milk products and grains, such as cereal with milk, macaroni with cheese, rice pudding; or legumes and grains, such as peanut butter sandwiches, lentil or split peas with rice, bean soup and bread.

The variations are endless. Because it's the combination that counts, the different types of proteins must be eaten together in a balanced diet to be most effective. As you can see, legumes and milk products can often take the place of meat. In addition to these basics, of course, we need fruits and vegetables.

2. Eat moderately.

Fad diets often come in the form of starvation diets, or eating only one type of food, such as grapefruit. A much more sensible way of maintaining proper weight or losing extra weight and staying healthy is to eat a little of everything, or at least all the necessary foods for a balanced diet.

Eating moderately also means following the rules in moderation. Eating too much roughage is hard on the stomach. Eating less meat is great, but only if you supplement your diet with legumes or milk products. In other words, eating requires common sense.

Compared to simpler times and less abundant areas of the world, our everyday meals look like a celebration. In every culture, people celebrate by eating a little more lavishly, but when we celebrate we often go overboard with all the extra trimmings, trying to distinguish a festive meal from an ordinary one. Eating moderately would be not only a time saver (less food and fewer dishes to prepare, less jogging around the block to work off the excess), it would also save dollars on the extras we don't really need.

3. Eat less trimmings

Sugary salads and the big and little dabs of this and that throw our calorie counts right off. Heavy gravy and other sauces may be rich in fat and starch. Vegetables get a generous chunk of butter. Cakes have their creamy icings. Puddings and ice cream have sauces. Foods do not need all that to be both nutritious and imaginative.

4. Avoid highly processed and convenience foods

The more we adopt a fast-paced lifestyle, the more attractive convenience foods become. Unfortunately, these foods hide a number of inconveniences. They come in lots of plastic and cardboard wrappings that took resources to produce, but leave useless garbage to foul the surroundings. They contain many additives, preservatives, artificial flavouring, etc., that are of questionable nutritious value, and often harmful. They contain little good food. They may have lost food value in processing. Considering this package of inconveniences, we would do well to pass up such poor bargains.

5. Eat roughage

Eating natural, unprocessed foods has a tremendous advantage. Many foods have parts that are easily absorbed and used by the body and others that are not used but passed out again. Take an apple. If we eat the whole fruit, the white pulpy part is quickly absorbed, but the skin is not so easily digested. Yet it helps to fill up the stomach, making us feel 'full' and thereby preventing us from eating too much at a time. This undigested roughage at the same time scours the stomach, taking along with it other undesirable 'leftovers'. Nature, while providing food, had good reason for skins and strings. In fact, even some diseases such as cancer of the colon, appendicitis and heart disease have been linked to lack of roughage in the diet.

6. Eat legumes

What are legumes? Legumes are types of vegetables that may not be so familiar to our palates now as they once were. They include peas (fresh and dried), lentils, navy, white, kidney, soy and many other kinds of beans. Legumes are very high in proteins and they are cheap. Combined with grains (in rice or bread) they make a good meatless meal. They keep well when dried. Soybeans especially are a good source of protein and contain nonfats. Soyburgers may not be such a bad idea after all!

7. Use up the leftovers

How often do leftovers end up at the back of the refrigerator until gone bad? They do not have to meet their end that way. Many soups, stews and casseroles can be thrown together in endless variety just by combining leftover vegetables with leftover bits of meat, gravy and stock from bones, all simmered together for several hours with a few herbs added. Many cooks will remember how good "stamppot" used to taste, or homemade soup. They both use this basic for.iula. (Besides eating the leftovers, the real vegetable throwaways (leaves, stalks, pits, etc.) can be put to good use if we throw on a compost heap for future fertilizer for the vegetable garden. To this compost add also tea leaves, coffee grinds and crushed egg shells. If paper garbage can be saved and burned, its ashes also makes fertilizer. Isn't it wonderful the way nature recycles its own products?

8. Grow your own vegetables

Providing your own vegetables in this way, whether grown in your backyard, in a rented plot, or on your balcony in the form of a herb garden, ensures that at least this part of your daily diet is eaten responsibly. If fertilized by compost, you know that no chemical fertilizers have polluted

Continued on page 10

The Woman who had no Children

And we had talked of many things,
Of cabbage and far-off kings.
Some twenty odd years more than I,
The age of bearing'd passed you by.
A small, slight woman in your prime,
I'd guess at roughly forty-nine.
You seemed relaxed but I could see,
Your eyes would often vacantly
Look past my chair, into the sound
Of my small children just around
The table-corner, and you'd smile
As if I were not there, and while
Their laughter drifted slowly by,
You'd meet my glance and drop your eye
Towards my swollen belly, and
I saw the longing in your hand
To have your own, just once to hold
A child your own, and one that called
You mother, mom; you envied me,
And your desire painfully
Brought home how rich, how much I had,
Your eyes spoke more than could be said.
And as we left you haltingly,
Tried to explain this wish to me,
For you'd not meant this need to show,
And were ashamed that I should know.

C.Farenhorst-Praamsma

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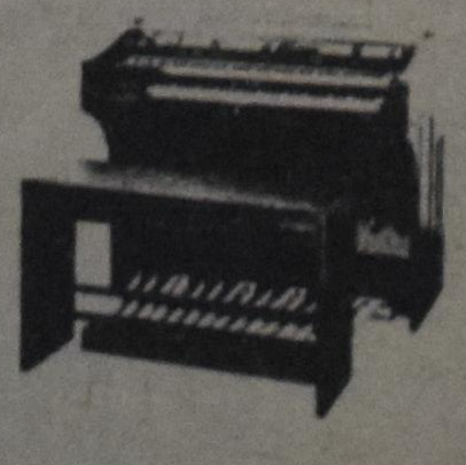

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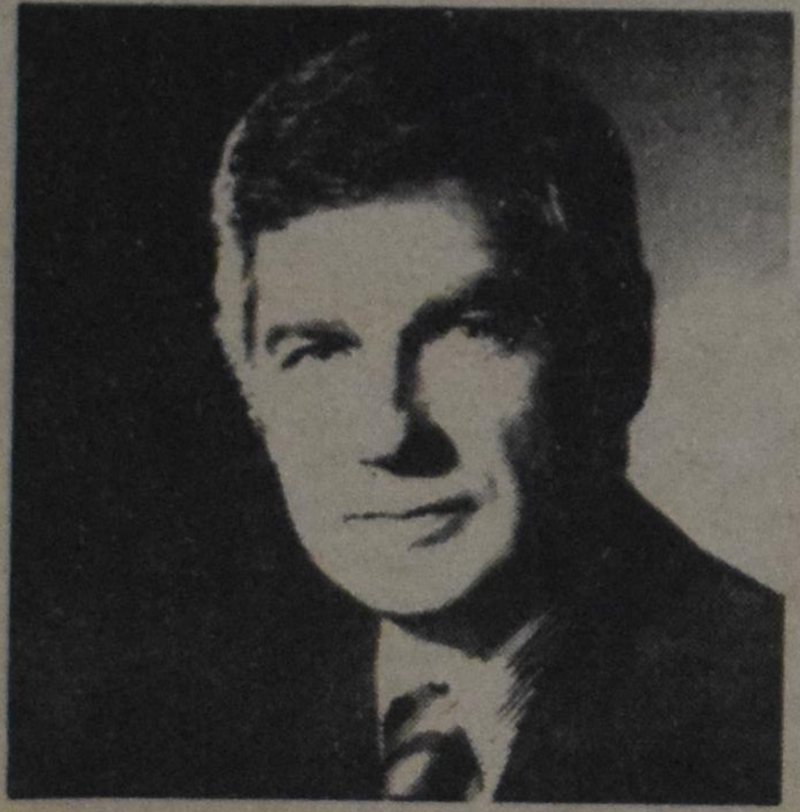
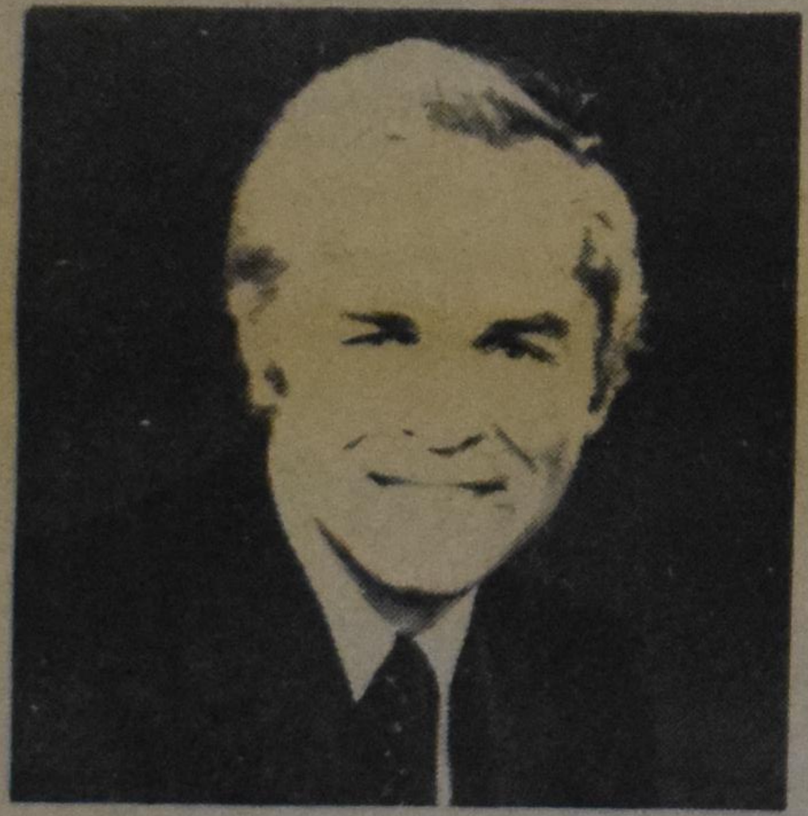


U.S. Sen.
Mark Hatfield



Douglas C. Roche
Canadian Member of Parliment

THE FUTURE: ODYSSEY OR OPPORTUNITY?

North America's future can be an unsure odyssey, or a thrilling opportunity to make Christ's influence felt everywhere.

Dordt College (in northwest Iowa), in cooperation with the National Association for Christian Political Action, is sponsoring a major, four-day, action-packed, weekend conference on politics.

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- Dr. Robert Eells, former head of Christian Government Movement, "Can Evangelicals Unite in the Political Arena"
- Dr. William Harper, Gordon College, "Crises in Contemporary Democracy"
- Rev. John B. Hulst, National Association for Christian Political Action, in a mass Sunday afternoon rally.
- Dr. Rockne McCarthy, Trinity Christian College, "Civil Religion at the Crossroads"
- Dr. Richard Mouw, Calvin College, "Ecumenical Politics"
- Dr. Paul Schrotenboer, Reformed Ecumenical Synod, "The Church and Politics"
- Dr. James Skillen, Gordon College, "Power vs. Justice: "The Crisis in International Politics"
- Dr. Gordon Spykman, Calvin College, "Organized Christian Politics"
- Dr. John Van Dyk, Dordt College, "A Biblical Perspective for Politics"
- Mr. Gerald VandeZande, Committee for Justice and Liberty of Canada, "Environmental Justice"
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Association of Alternative and Independent Schools seeks equality

The Ontario Association of Alternative and Independent Schools is a relatively new organization within the province, dedicated to seeking equality of educational tax dollars from the province.

The association is broad-based, uniting efforts of the well-known Ontario Alliance of Christian Schools and its member schools, as well as Roman Catholics, Jews and other Protestants who operate independent schools.

Some months ago the association took a major step in gaining recognition by appointing Lyle McBurney of Ottawa as its executive director. Offices are located in Toronto which make access to Queen's Park quite simple.

In past dealings with the government, the various independent and alternative schools were accused of fragmentation, of individually going after grants and other concessions.

The creation of the OAAIS unified all of these schools and their causes, and support comes largely from donations and membership fees. Mr.McBurney has taken on the task of dealing with the government as well as visiting various areas across the province to promote the cause of Christian involvement in politics, especially as it relates to the equality of education tax dollars.

Mr.McBurney has taken the association's cause to the government on a number of occasions, speaking with Education Minister Tom Wells and other ministry officials. He comes as one man representing schools with a combined student population of some 55,000. He has strength in his position because of his broad base of support. The association represents Protestants Catholics and Jews.

In view of the June 9 provincial election in Ontario, Mr.MacBurney has sparked activity across the province and throughout the association so that prospective members of the provincial parliament (MPPs) will become familiar with the association's cause and with the need for educational reform.

The executive director met separately with leaders of both parties in the Opposition, and their education critics, in the March-April period. NDPs Stephen Lewis and education critics Evelyn Gigantes and Jim Foulds expressed interest in the association's position. As a parent with children enrolled in non-public schools, Mr. Lewis obviously believes in the parental right of choice.

A meeting with Dr.Stuart Smith, leader of the Liberal Party was likewise encouraging.

Other areas

The association is also engaged in education talks in other constructive forms with the government. On April 31, a brief in response to a study sponsored by the Minister of Education and the Minister of Colleges and Universities was presented to both ministries. Prepared by association director A.Guldemond, the brief commented on the inter-ministerial project organized to see if secondary school graduates were adequately prepared for university entrance.

OAAIS criticized the study for the haste in which it was prepared, the absence of sampling from independent schools and the failure of the report to deal with significant issues called for in the mandate of the researchers; matters of individual freedom, responsibility, self-development and consistence of curriculum.

The ministry of education has agreed that independent school students are to be included among those receiving medaillions as souvenirs of Queen Elizabeth's twenty-fifth anniversary of her coronation.

The association has authorized a group of employee benefit plan consultants to do a survey of member schools which could result in proposals designed to make group life, health and accident benefits available at lower costs.

The visible school

The Ontario Association of Alternative and Independent Schools (OAAIS) recently issued some guidelines to help schools become more visible in the community.

- Form a local Action Group in association with all the independent schools in your vicinity to share ideas, plan a local strategy appropriate for the resources you command, put your plan in motion, consult your OAAIS regional director as a means of strenghtening the province-wide consciousness-raising effort. Don't wait to be called upon but take the initiative in contacting the others. Invite both association and non-association schools - all have an interest in gaining public approval.

-Utilize contacts with churches, synagogues and service clubs to inform and educate people. Independent school supporters who are active in community associations have opportunities to promote community support for independent-alternative schools.

-Approach press, radio and TV personnel. They will encourage your efforts to bring well-documented material to their attention. Building good working relationships of this type takes time but pays excellent dividends in favourable publicity.

-Call on your sitting member of the provincial parliament frequently; in person, by mail, alone or in the company of others. MPPs display many misconceptions about independent schools and need your constant attention to remind them of their responsibility to your children.

Thought for food

Continued from page 8

the earth. Vegetables are guaranteed fresh when eaten or frozen. No processing means no waste of resources. You have put your bit of land to good agricultural use. What an inexpensive way to do all that!

9. Buy in bulk.

Any foods not home-produced are best bought in large quantities at warehouses, grain mills, farmers, food co-ops, and other wholesale outlets. Buying in large quantities, even in economy -size packages in supermarkets is always cheaper. Many staple foods, such as eggs, flour, milk powder, meat, dried vegetables, potatoes and cereals, can be bought this way if you have sufficient and proper storage space. This method of buying is also a time saver, because it makes for fewer shopping trips.

10. Read a good cookbook

All that I have told you, plus much more, is contained in a very interesting cookbook compiled by Mennonites, entitled ''More-with-less Cookbook'', by Doris Janzen Longacre. I would highly recommend this book to all readers, not only because it has so many good recipes, but also because it shows what the christian's attitude should be in using the food that the earth produces. Do not think that it is going to change your method of cooking drastically from what you have been doing for years. Instead, it shows that the old way of cooking was a very good way of cooking, and can be done with imagination.

Other cookbooks along the same line are ''Recipes for a Small Planet'' and ''Diet for a Small Planet'', both by Frances Lappe Moore. Some books that deal with the world food situation and limited resources are, ''Bread for the World'', by Arthur Simon, ''Small is Beautiful'', by E.F.Schumacher, and ''Food for Nought'', by Ross Hume Hall.

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"THE RIGHT TO CHOOSE"

AN OPEN LETTER TO WILLIAM DAVIS, STEPHEN LEWIS, STUART SMITH AND EVERY PARENT IN ONTARIO

Dear Messrs. Davis, Lewis and Smith,

The cost and effectiveness of Ontario education are matters of increasing public concern. Yet you have said little about unrest in public education. **The Ontario Association of Alternative and Independent Schools [OAAIS]**, poses some questions because they are important to the future of education in our province. The public needs to know what each of you thinks about the issues we raise before our ballots are cast on June 9th.

MULTICULTURAL FOR SURE?

Thomas Wells, Minister of Education said recently: "The Ontario school system is designed to promote an open, free, diverse, pluralistic society set within a multicultural milieu." These are noble words. Yet the parents of 18,000 Ontario schoolchildren, represented by the 85 schools within OAAIS, have been forced to seek out, or help establish, alternatives to tax-supported schools. They do this because their aspirations for their children are not being met by government-sponsored schools. Because the attitudes and values important to them differ from those promoted by Government schools. Or because their children need special assistance or accelerated education not available from tax-supported schools.

Independent schools provide quality value-based education. They are true community schools, free from the ambiguity which surrounds the teaching of ethics in government schools. Surprising, in a society which prizes diversity in all other aspects of life, is Government insistence that a monolithic education system is the *only* way to meet society's differing educational needs.

One hundred years ago the two tax-supported school systems served a society made up of two major religious groups and two founding languages. But today? Is this really adequate for Ontario 1977?

Messrs. Davis, Lewis and Smith, "Can you explain why the so-called 'public' school system has not adapted to reflect the make-up of our truly multicultural society?" And, if your party forms the next government, "What will be done to make the Government-backed system serve the needs of all Ontario parents as the Government now pretends it does?"

FREEDOM OF CHOICE — SORT OF!

Canada has signed the U.N. Declaration of Human Rights which says: "Parents have a prior right to choose the kind of education which shall be given to their children." OAAIS believes this right, fundamental to a free society, is curtailed when taxes collected from everybody are given only to government-sponsored schools. If freedom of choice is to mean anything, parents must be free to choose without social or financial penalty.

OAAIS parents subsidize the government school system, by way of taxes, in the amount of $30,000,000 annually — that's right, thirty million dollars! Money taken for which no educational services are returned. Then, they pay fees to an alternative school to get the services they need — a punishing form of double taxation caused by Government discrimination. Yet OAAIS schools are true public schools, admitting anyone who embraces the aim of the school (the same admission policy practiced by the government system). OAAIS parents are typical wage earners. They don't ask for special privileges. Just their share of their own hard-earned tax dollars.

Messrs. Davis, Lewis and Smith, "Please say if you think the situation is fair and just to the parents concerned?" "What do you propose so that the right to choose will include all Ontario parents — not just those who accept the philosophy and methods of Government-sponsored schools?"

WHO CARES ABOUT COSTS?

Ontario education is costly. The Government will spend $1,900,000,000 (1.9 billion dollars) on elementary and secondary education in 1977-78. This is up from $83,000,000 in 1955-56, or **2,165%**, a compound rate of increase of more than **15%** annually. That ends the argument that centralizing control of education would create efficiency and reduce costs through economies of scale!

OAAIS schools, by contrast, have better pupil-teacher ratios so that more personal attention is given to children. Yet per pupil costs of education are lower than tax-supported schools. Can it be, independent school management is more resourceful and imaginative? OAAIS believes that parents, teachers, students and administrators cooperate more when they share a common goal, which keeps costs down. In education shared ideals save money! The quest by the Government and local boards of education to limit costs goes on. But little official attention is paid to the province-wide network of independent schools. Could it be some ways to save taxpayers money are being overlooked?

Messrs. Davis, Lewis and Smith, "Are you interested in the efficiency of independent school management?" And, if you lead the Government, "What would you do to get the cost advantages of independent schools working for all taxpayers?"

A DANGEROUS IDEA!

There is a way. OAAIS suggests that education grants 'follow the child' to the school chosen by the parents. The Government says this could splinter the Ontario system. That this hasn't happened in provinces which do support independent schools doesn't seem to count. Alberta's Conservative Government, for example, gives up to $600 per student for children enrolled in qualified schools. Quebec pays 80% of the provincial average per pupil operating grant and British Columbia is even now bringing in an independent school support bill.

OAAIS assumes that official concern for the health of the Government system is real and not just intended to save the provincial education establishment. Probably what officials really want is to prevent low quality education. So do we.

The Government has the power to set criteria before giving grants to independent schools. In August 1975, OAAIS presented a brief to Tom Wells requesting that the provincial per student operating grant be given to qualified independent schools. Our brief said: "We agree the Government has a right and a responsibility to establish minimum standards for every school in the province and we are willing to abide by such standards."

To date the Government has not answered, nor has it done anything about the shortcomings of its school system which led to the establishment of so many independent schools — a demand which keeps growing even as government school enrolment declines.

Messrs. Davis, Lewis and Smith: If, as the Premier said recently, 'The private and independent schools of the province make an outstanding contribution to the overall excellence of the education system in Ontario,' "What will you do to see that the independent schools contribution is protected and fostered in Ontario so that, [to use words from the last speech from the Throne] 'Ontario, our Ontario, affords people the capacity to shape their own particular and unique part of the Canadian dream in confidence, security and freedom'?"

With respect, concern and in hope we await your earnest replies before June 9, election day.

Yours sincerely,
OAAIS (Ontario Association of Alternative and Independent Schools)

FOR INFORMATION ABOUT OAAIS, ITS BASIS, PROGRAMS AND SCHOOLS REPRESENTED, WRITE:
OAAIS, 1 VIEWMOUNT AVE., TORONTO, ONT. M6B 1T2 TEL. (416) 781-7633

What is a Meaningful life?

This question confronts each of us as we make those everyday decisions about how we should live – what we should buy, how we should work out our occupational callings, who we should vote for ... And as we decide, our actions answer the question of what we feel a meaningful life is. Our public decision-makers also face this question as they decide on the policies that give direction to our national and international affairs.

It is the conviction of the Committee for Justice and Liberty Foundation (CJL) that to one extent or another, most of us have unconsciously come to live by a distorted view of what it is to be human. We have become deluded by the idea that humans are "economic animals" and little more – "economic animals" whose happiness varies in direct proportion to material wealth. This distorted view has led to a widespread cultural over-attention to the development of economic and technological potentials *at the expense of* giving proper attention to developing the other sides of life. As a consequence, our blinded culture can no longer take account of, and do justice to, the human person – the multidimensional image bearer of God.

What does CJL mean by a meaningful way of life? We believe that meaningful living is based on an awareness of the complexity and fragility of the human person – on a sensitivity to the wide range of human needs that must be met if people are to fully develop. This includes an understanding of our dependent relationship to God and our interdependent relationships to other people and the creation which surrounds and sustains us.

We believe that the possibility for meaningful living requires, among other things, a reshaping of the socio-economic and political framework in a manner which fosters and facilitates the opening up of human needs, abilities, feelings and responsibilities in both interpersonal and more public relationships. In this way, genuine human growth would be promoted and we could begin a societal transition to a quality lifestyle, the hallmarks of which would be wholeness leading to happiness and a sense of living at home in God's world.

But the next question is, what is the CJL doing to make these fine phrases socially, economically and politically relevant?

*Between 1963 and 1973, CJL was heavily involved in civil liberties issues, providing legal and political help to minority groups in the areas of labour and education. And although these are no longer our major focus, we remain active in these areas.

*When we reorganized in 1973, our emphasis shifted to questions of government policy. We chose energy research as our first major project because it shows, on a variety of levels, how misdirected North American society truly is.

*So, in the past few years CJL has:

- appeared before Parliament's Standing Committee on National Resources and Public Works
- made submissions to the Berger Inquiry during the hearings in Vancouver, Calgary, Edmonton and Toronto
- presented a total of eleven witnesses at the National Energy Board Mackenzie Valley pipeline hearings and extensively cross-examined the witnesses of the applicants to construct the pipeline
- participated in a variety of public meetings and conferences to discuss the implications of a pipeline decision for Canada
- met (and continues to meet) with key spokespersons for all the political parties to inform them of CJL's position and to encourage them to make public their stand on this issue.

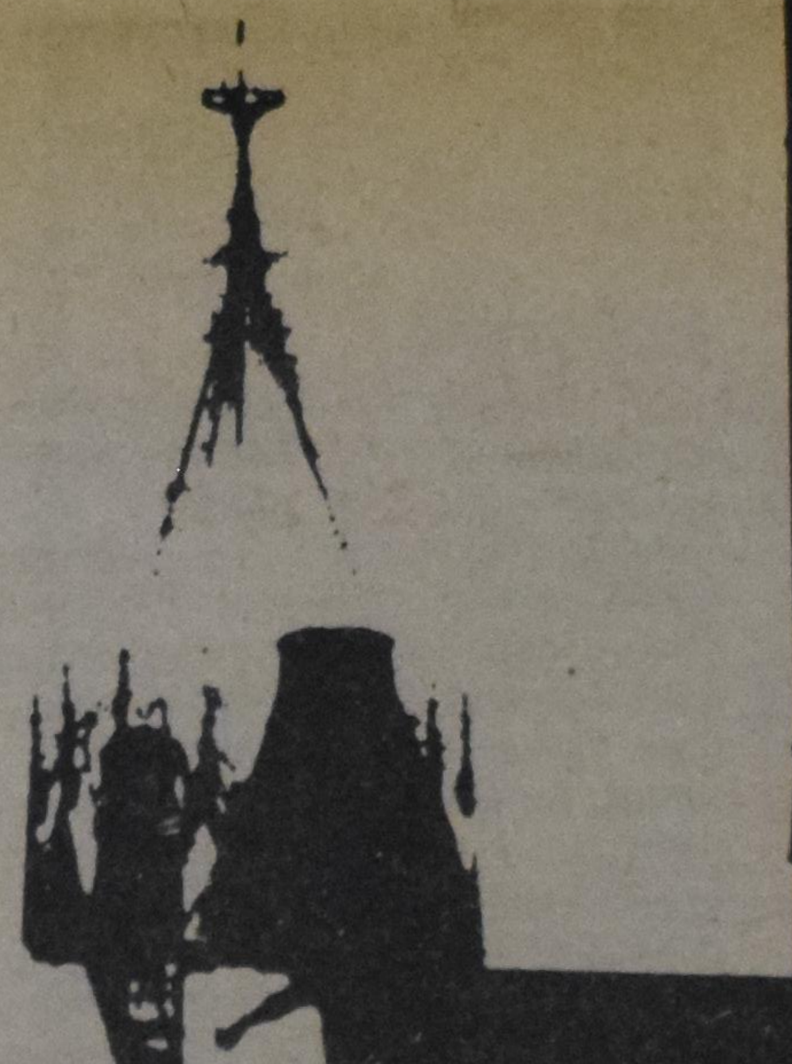
*Our next major research project will be an investigation of government assistance policies; (e.g. U.I.C., Manpower, family allowance, research grants, technology transfers, etc.) we hope to find out whether these welfare measures truly contribute to human well-being.

*CJL publishes and distributes, to approximately 5,000 persons and organizations, a quarterly 32-page *Newsletter* and periodic *Political Service Bulletin*. In addition, the recently published book *Moratorium*, is a product of CJL's research into the proposed Mackenzie Valley pipeline. *Moratorium* is a probing indictment of Canadian lifestyle. It proposes an outline for a just energy policy for Canada and makes a case for the need to have a moratorium on northern resource development while all Canadians join in a discussion to determine the future of this nation.

Our task and our struggle is to evaluate current government policies in light of our convictions about what constitutes a meaningful life and to develop alternative policies for public justice reflective of our Christian convictions. It's not an easy job.

The CJL is entirely funded through membership fees and the donations of our supporters. In other words, we rely on the people who recognize that the task of working out political obedience is a worthy one. We need your help.

Any donation you could make, whether that be $1.00, $2.00 or $5.00, would help defray some of the high costs involved in our struggle to be of Christian political service to our neighbours down the street and around the world. Your gifts are tax-deductible.



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jl

Uw oude natuur doden

De wereld verzaken, en dan gaat het doopsformulier en het belijdenisformulier verder: uw oude natuur doden en in een godzalig leven wandelen! Het verzaken van de wereld moet gepaard gaan met het doden van de oude natuur. Iemand dichtte eens: "De wereld wil mij achterna, al waar ik ga of sta of ooit mijn ogen sla." Nu, als we dan met deze vijand, die ons van buiten af bedreigt, willen afrekenen, dan moeten wij het ook doen met de vijand die in ons huist. De wereld verzaken, het is uitnemend, doch we moeten niet alleen anders gaan doen, we moeten ook zelf anders gaan worden.

Ik heb wel eens gedacht, als er iemand in onze kerk komt, die nooit gewend is naar de kerk te gaan en hij hoort de dominee zeggen of voorlezen: u moet uw oude natuur doden, dan zal hij er niet veel van begrijpen. Het moet hem als een vreemde taal in de oren klinken. Het is zo'n geijkte kerkelijke uitdrukking geworden, waarmee wij vertrouwd zijn geraakt en die daarom ons misschien niet meer zo raakt als het wel moest.

Kerktaal is mooi en goed, maar we hebben zoveel staande uitdrukkingen en standaard uitdrukkingen, dat we onszelf wel eens mogen afvragen: spreken ze nog wel tot ons? Of zijn ze voor ons zo iets geworden als kerkelijk spraakgebruik, en meer niet?

Daarom is het nodig dat die standaarduitdrukkingen telkens weer voor ons verklaard worden. Ze moeten zelfs vertaald worden in de taal van vandaag. Ze moeten immers begrepen worden, anders schieten we — hoe mooi ze ook mogen klinken — ons doel voor bij. En dat willen we zeker niet. Want de Bijbel zegt het nadrukkelijk dat die oude natuur dood moet!

Toch gaat er van die staande uitdrukkingen een zekere bekoring uit. We beleven daarin de eenheid des geloofs met vorige geslachten. Ik denk aan een zin uit de belijdenis, die bij die uitdrukking van het doden van onze oude natuur zo goed past:"de erfzonde is ook zelfs door de doop niet geheel te niet gedaan, noch geheel uitgeroeid, aangezien de zonde daaruit altijd als opwellend water uitspringt, gelijk uit een onzalige fontein."

We kunnen het nu wat anders zeggen, misschien meer vloeiend, maar we willen toch hetzelfde zeggen als die broeders en zusters in Christus van meer dan 350 jaar geleden. Wij geloven nog hetzelfde. Ons hart is verkeerd. Zondig. Ik doe niet alleen verkeerde dingen, maar ik ben verkeerd. Ik heb niet alleen erfzonde, maar ook verkeerde daden en verzuimde daden. En dat komt alles omdat mijn aard ontaard is geworden. Omdat mijn natuur gedenatureerd is geworden. En "van nature" is de uitdrukking geworden die mijn natuur weergeeft, aanduidt, zoals die natuur door de zondeval geworden is.

En nu moet ik op gespannen voet staan en leven met die zondige natuur. Ik mag niet zeggen: ik ben nu eenmaal zo, zo is nu eenmaal mijn aard. Neen, die aard die een gevolg is van de zondeval, die moet dood. Ik moet die natuur maar niet wat onderdrukken. Ook niet wat opkalefateren, neen, ik moet die natuur doden. Zoals onkruid gedood moet worden. We praten immers over weed-killer! Ik moet die aard kruisigen. Afsnijden. Vernietigen. Dat kost wat. Er moet veel strijd gestreden zijn! Het is een strijd op leven en dood. En we moeten elkaar in de strijd helpen. Als gelovigen, maar ook b.v. in de familiekring, als man en vrouw en kinderen, en broers en zusters.

Vechten wij nog wel met die oude natuur om haar te doden? Of laten wij haar maar wat gaan? Strijden wij tegen de zonde die in ons woont of laten we haar vrij spel? Het moet toch een levensstrijd zijn, elke dag weer? Zoals een gekruisigde niet dadelijk dood was (het kon soms dagen duren), doch wel ten dode opgeschreven was, zo is het ook met onze oude natuur. Zij moet gekruisigd worden, doch is nog niet gestorven. Zij is ten dode opgeschreven, zij is op sterven na dood. Zij haalt het niet meer.

Ons gebed moet dagelijks tot God oprijzen om Zijn genade en Heilige Geest om tegen die oude natuur te vechten, en haar te doden. Vandaag een lanssteek, morgen een dolksteek, en straks zal blijken dat we haar kwijt zijn. Op onze sterfdag, als we alleen maar een nieuw schepsel zullen zijn. In het afsterven van de zonde ontvangt onze oude natuur de genadeslag, en wordt het lichaam der zonde volkomen afgelegd. Dan is die oude natuur echt dood!

Bent u echt druk bezig om die oude natuur de ene por na de andere toe te brengen?

J.VanHarmelen

Eerste Wereldcongres voor Godsdienstvrijheid in Amsterdam gehouden

Dialoog en 'stille diplomatie'. Deze twee kernwoorden keerden geregeld terug in de redevoeringen en discussies op het eerste Wereldcongres voor Godsdienstvrijheid, dat van 21 tot 23 maart jl. in Amsterdam gehouden werd. Daarom eindigde het congres met een resolutie, waarin er bij de komende vredesconferentie die in Moskou van 6 tot 19 juni a.s. wordt gehouden, op wordt aangedrongen de vrijheid van godsdienst te onderstrepen als een belangrijke factor voor vrede tussen mensen en volkeren.

Het congres was een van de eerste werkzaamheden van de dit jaar opgerichte Stichting ter Verdediging van Godsdienstvrijheid, een dochterorganisatie van de Amerikaanse International Religious Liberty Association, die ook vestigingen heeft in o.a. West-Duitsland, Belgie, Italie, Oostenrijk en Zwitserland. De organisaties geven vier halfjaarlijkse tijdschriften uit: een in het Engels, een in het Duits, een in het Frans en een in het Nederlands, alle onder de naam "Geweten en Vrijheid".

De stichtingen gaan uit van het kerkgemeenschap der Zevendags Adventisten, maar hun aktiviteiten zijn beslist niet beperkt tot deze betrekkelijk kleine kerkengroep. Het voorzitterschap van de Amerikaanse organisatie werd in het verleden o.m. bekleed door Mevr.Eleanor Rooseveldt, dr. Albert Schweitzer en Paul Henri Spaak.

Het in Amsterdam gehouden congres was het eerste met een internationaal karakter. De congressen die tot nu toe gehouden waren, waren alle meer regionaal van aard.

De organisatie zegt nadrukkelijk geen enkele kerk of politieke partij te vertegenwoordigen. Zij streeft naar een bundeling van alle geestelijke krachten om intolerantie, fanatisme en sectarisme in alle vormen uit te bannen. Zij richt zich niet slechts op christenen, maar op aanhangers van alle godsdiensten en zelfs niet-gelovigen. We verdedigen geen particuliere belangen maar een beginsel - de gewetens- en godsdienstvrijheid - waar iedereen, zonder enige beperking recht op heeft. De mens moet het recht hebben te geloven of niet te geloven en hij moet zijn overtuiging in het openbaar of prive kunnen verkondigen. In het kader van het streven van de organisatoren naar een dialoog met de landen, waar de godsdienstvrijheid wordt onderdrukt, was het verbazingwekkend dat ook enkele sprekers uit Oosteuropese landen waren uitgenodigd. Hét waren de Joegoslaaf Lalic, de Pool Lyko en de Roemeense vice-president van het ministerie van godsdienstzaken in dat land Basil Nenciu.

Uit:'Kerknieuws', 22 april

De inconsequenties van de Communistische Partij Nederland

In een artikel tegen de CPN (Comm.Partij Nederland) schreef Henk Wolzak het volgende in een recent nummer van het Gereformeerd Weekblad:

Het evangelie gaat uit boven de tegenstelling kapitalisme-communisme en is revolutionairder dan welk socialisme ook.

De CPN zwijgt over de koortsachtige bewapening van het oostblok. Zij zwijgt over de onderdrukking van democratische vrijheden in de zich noemdende socialistische landen en duldt in eigen kring geen oppositie. De CPN weigert een protest te uiten tegen de onderdrukking van Charta '77 in Tsjechoslowakije. (Zie het artikel Tsjechische Kerkvervolging).

CPN studenten doen hun huiswerk goed als zij infiltreren in VU gelederen. Het is onmogelijk als lid van de CPN de christelijke doelstellingen van de VU te ondertekenen zonder wezenlijk in conflict te komen met het marxisme-leninisme. Het is zo iets als lid worden van een voetbalclub met de bedoeling om er te gaan handballen.

De dissidenten in de Sovjet Unie worden door de CPN als afval bestempeld. Een verzoek aan Dick Boer(wetenschappelijk medewerker aan de theologische faculteit van de VU en lid van de stuurgroep van christenen voor het socialisme) om een handtekening voor vrijlating van Boekovski, weigerde hij, terwijl hij in 'Voorlopig' schrijft, dat het hem gaat over de zorg voor de bedreigde mens.

In kringen van 'Christenen voor het socialisme' wordt met dezelfde afschuw gesproken over Russische dissidenten als door de sovjet-autoriteiten. Noch de christenen, noch de dissidenten in de Sovjetunie kunnen steun en solidariteit van de CPN en de 'christenen voor het socialisme' verwachten.'

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Is dit God's vinger? 3

door J.VanHarmelen

Toch is het de vraag of deze verklaring van het extra-ordinaire die we in ons vorig artikel doorgaven, bij ons volk wel aanslaat. Ik denk zo dat men nog lang zal blijven spreken over Gods hand en Gods vinger.

De vraag blijft gesteld: hebben Gods vingerwijzingen geen bijbelse achtergrond? Is het werkelijk zo dat als wij spreken over Gods ingrijpen, we daarmee min of meer suggereren dat het gewone gebeuren min of meer buiten Gods wil omgaat? Dat behoeft toch niet te worden geconcludeerd?

Is het eigenlijk niet zo dat voor ons beperkte mensen de almacht en de wijsheid van onze Hemelse Vader plotseling erg zichtbaar voor ons worden gemaakt in een bepaalde gebeurtenis?

Zijn er niet talloze christenen die op zeer merkwaardige gebedsverhoringen kunnen wijzen en die in die gebedsverhoringen niet maar Gods hand, die immers over alles is uitgestrekt, maar Gods vinger zagen? Komen we hier niet in de buurt van het wonder?

Als we dit toegeven, dan wil dat toch niet zeggen, dat we menen dat Gods voorzienig bestel niet regelmatig doorgaat ook zonder opzienbarende gebeurtenissen? We moeten het niet van bizondere dingen verwachten, maar mogen we dan zeggen dat er ook eigenlijk geen "bizondere gebeurtenissen" zijn?

Als de rijke man in de helse smart vader Abraham vraagt om Lazarus uit de doden te laten opstaan om zijn vijf broers te waarschuwen, dan zegt Abraham: ze hebben Mozes en de profeten, als ze naar hen niet luisteren dan zal ook een bizondere gebeurtenis waarbij iemand uit de doden opstaat, hen niet tot inkeer brengen. Dat wil toch ook dit zeggen dat er een band moet zijn aan de Here Jezus als men concreet over de voorzienigheid Gods wil gaan spreken, waarbij men tevens bang is om dat voorzienig bestel willekeurig te interpreteren.

Ik herinner me echter nog dat een van mijn collega's, die in het concentratiekamp van Dachau gezeten heeft, vertelde van een bidstond die ze in het geheim hadden belegd. Toen hebben ze gebeden: Heer, wij kunnen het niet meer uithouden, het werk is te zwaar, het eten is te slecht, en de chef is een beest. Heer, geef ons lichter werk, geef ons meer voedsel, en geef ons een andere chef. En, in een week tijd, kregen ze lichter werk, het was niet meer nodig dat ze het eten gingen halen (ze konden ook dat niet langer volhouden), het werd bij hen gebracht, ze kregen voedselpakketten van thuis en ze kregen een andere chef! Onwillekeurig welde het op in hun harten: dit is van de Heer geschied en het is wonderlijk in onze ogen!

Wij geloven dat, ook als het niet zo gegaan was, alles gebeurd was onder Gods voorzienig bestel, maar dat het nu zo gebeurt, dat springt in het oog en wordt dan daarin niet Gods almacht en wijsheid plotseling heel zichtbaar? Is het dan niet, zoals Okke Jager schrijft in "Uw wil geschiede" "De almacht van God wordt telkens zichtbaar gemaakt voor ons, raakt ons ergens, doet ons iets, en dan zien we niet een brede hand, die over alle dingen is uitgestrekt, maar dan komt Gods wijsvinger op ons af, een borende priem in ons geweten, een postillon d'amour naar ons hart. Gods hand wordt toegespitst in Zijn vinger. Gods voorzienigheid wordt toegespitst in het wonder.

Wij kunnen zo op wonderen belust zijn, dat wij niet meer zien hoe God over alle dingen regeert. Maar wij kunnen ook zo met die alregering tevreden zijn, dat dit een begrip blijft, als een boog gespannen wordt over ons bestaan, zonder dat er een pijl wordt afgeschoten

Vervolg op pagina 15

DE KEUS VAN 'T SMALLE PAD 35

een vervolgverhaal door Gé Verhoog

Vrouw Verbeek knijpt haar lippen op elkaar: gezag is goed en door God ingesteld, dat is waar en ze erkent gezag, maar ze moet het toch ook eens zijn met het gezag...Ze waagt het echter niet dergelijke meningen te uiten, ze herinnert zich vroegere gesprekken en de drift van haar man, zijn keiharde stem, zijn verwijten aan haar, omdat ze zulke opruiende taal uitsloeg, zij, de moeder van zijn kinderen.

"Er is voor Klaartje wel een andere betrekking te vinden," gaat Verbeek door, "als onze dominee geen hulp nodig heeft, dan is er wel een boer, die van onze kerk is."

"Ik word geen boerendienstmeid," bitst Klaartje plots.

Verbeek trekt zijn wenkbrouwen verbaasd op. "Waarom niet? Is dat te min voor je? Dan zal je juist een paar jaar daar in dienst moeten."

"Nooit!" stampvoet Klaartje, "ik wil niet met die melkbussen sjouwen en onder de koeien en varkens zitten in die vieze lucht en stallen schrobben -"

Moeder legt haar hand op Klaartjes arm. "We moeten rustig nadenken en daarbij is het tijd voor de middagdienst, we gaan naar de kerk."

"Ik ga niet," woedt Klaartje, "ik heb er toch niets aan, zo razend ben ik! Ik denk dat ik weg loop, dat ik - dat ik - "

Ze holt naar boven, klapt de deur van het zolderkamertje dicht om op haar bed de machteloze woede uit te huilen. Machteloos, want vader zet zijn wil door, daar is geen andere mogelijkheid. Kobus loslaten? Nooit meer Zondagsmiddags en in de avond een rondje met hem maken? Nooit meer in de keuken van haar mevrouw ineens die lachende kop van Kobus door het raam zien? En waarom, waarom -

16

"Denk je werkelijk, dat jullie nu al aan het uitvoeren kunnen slaan?" vraagt Verbeek zijn zoon Teunis, die een folder in de hand houdt en een programma heeft voorgelezen.

"Vader Verbeek, luister naar mij: het is geen uitvoering maar een medewerking aan een evangelisatieavond in het wijkgebouw van ons geliefde dorp."

Teunis staat als een redenaar midden in de kamer. "Leest u geen raambiljetten?"

"Als ik daaraan begin, heb ik dagwerk," vindt Verbeek, "tijd vermorsen, want er staat zelden iets op wat de moeite waard is."

"Morgenavond gaan we met ons allen naar het wijkgebouw," bepaalt Teunis, "kunt u kennis maken met onze sublieme zang - apropos, we zijn te elfder ure gevraagd om mee te werken want de hoempa van het dorp liet het ineens afweten."

"Dat is niet erg," zegt Verbeek, " ik hoor liever zang dan dat geschetter en getetter, wat ze fanfare noemen. Fanfare! Toen ik jong was hadden we op ons dorp een fanfarekorps - wat een muziek - schitterend. Dat hoor je tegenwoordig niet meer. alles moet gillen en schreeuwen. Ik ben benieuwd wat jullie er van terecht brengen."

Teunis ziet het als een overwinning dat zijn vader meegaat; de man is zo kritisch en brengt zelf amper een noot muziek uit het orgel voort. Dat zegt natuurlijk niet alles. Waarom kan zijn vader niet wat meer tactisch zijn. Hij is oprecht gelijk de Bijbel leert, maar de enige bron voor die tact is dezelfde Bijbel. 't Deert Teunis echter niet: hij kent zijn vader en de man zal wel niet meer veranderen. In elk geval is hij benieuwd naar de kritiek op het koor, dat werkelijk veelbelovend is. Door het plotselinge van hun optreden kunnen ze geen verzorgd programma maken: de liederen die ze instudeerden zullen gezongen worden. "Dat is juist goed," vindt meester Van Rijssen, "op een dergelijke avond verwachten de mensen geen grote zangstukken; dan hoort men liever bekende zang."

Een sterke drijfveer is voor Verbeek ook wel, dat de evangelisatiedienst uitgaat van zijn kerk: een teken van ijver is dit. Hij vindt het mooi van verschillende koorleden dat ze meedoen, al zijn ze niet van de kerk. De meester is trouwens nog steeds Hervormd en zal dit wel blijven, maar de man is zo'n oprecht christen, dat je geen verschil of tekort kunt ontdekken. De meester is voorts een grote krachtige persoonlijkheid: hij snakt niet naar een goede preek, omdat hij genoeg kracht uit zijn vast geloof put. — Verbeek kan hem hierom benijden.

Moeder blijft thuis: de kleine Marijtje is nog steeds wat hangerig en zonder lust tot spelen; zelfs de poppen laat ze in hun wiegjes slapen. Er zal wel een koutje achter zitten, denkt Verbeek. Klaartje en Peter gaan mee. Amper kunnen ze een plaats vinden vanwege de grote opkomst, maar in de voorste rijen zijn nog enkele zitplaatsen voor hen open. Verbeek houdt niet van het voorgestoelte maar dit is geen kerkdienst en hij voelt zich wat vrijer.

De avond slaagt uitermate, de dominee houdt een vlot openingswoord en laat de aanwezigen veel zingen, wat een goede sfeer brengt. Dan treedt het koor op. Meester van Rijssen, de man van gezag en sympathie vertelt eerst iets van het koor, alvorens hij de dirigeerstok heft. "Dit koor treedt deze avond voor het eerst op," zegt de meester. "Als het u bevalt wordt dan ook lid! Is het niet groots dat ons eerste optreden al kan zijn na een paar maanden van bestaan? We vinden het een eer, dat het juist op een evangelisatie-avond is!"

Verbeek klapt mee, als de meester is uitgesproken: hij mag de meester wel, dat is een man met ondergrond.

Het koor zingt een lied dat bekend is. — Verbeek hoort graag iets dat hij kent en hij verheugt zich in het aanhoren van: "Wie maar de goede God laat zorgen..."

De spreker van de avond is een evangelist uit een grote stad; deze man bezit de gave tot ieder mens te kunnen spreken en dat moet ook wel in dit moeilijke werk. Verbeek geniet ook van dit: het is een zaad uitstrooien van Gods Woord, een roep tot de mensen, tot de zondaars die zich moeten bekeren. Nu is Verbeek zelf al bij de kerk gevoegd, maar hij vindt dat deze spreker hem nog veel te vertellen en te ontsluieren heeft: het sticht hem zeer.

Vader geeft Peter af en toe een vermanende duw: het joch zit maar te draaien en te kijken of hij bekenden ziet. Klaartje zit als een duffe vrijster naast hem; ze doet of ze niet meer kan lachen en stelt zich allerbespottelijkst aan in haar zogenaamd verdriet om die Kobus. Wat weet zo'n kind van verdriet!

"Jij zou lid kunnen worden," zegt hij tegen Klaartje in een korte adempauze, maar stug schudt ze haar hoofd. "Ik zing nooit meer en ik lach nooit meer."

Hij ziet haar verontwaardigd aan, ze keert haar hoofd meteen af.Verbeek zucht even: die malle grillen — een emmer water over haar hoofd moet ze hebben, daar knapt ze van op. Toen zijn vrouw stierf en hij met een pasgeboren kind achterbleef, wist hij wat verdriet was, maar heeft hij iets gezegd van nooit meer zingen en nooit meer lachen? Nee — hij wist dat het mooie leven met zijn vrouw voorbij was en zij nimmer meer tot hem zou wederkeren — hij heeft het leven aanvaard en mocht een tweede vrouw vinden, die hem nieuw geluk schonk.

Het is hem ook niet licht gevallen, dat hij Klaartje moest gebieden de betrekking op te zeggen, denkt ze daar wel aan? Hij doet het niet uit lust tot plagen, het is zijn harde plicht — waarom ziet ze dat niet in?

"Als Kobus eens lid werd," schiet het door Klaartjes hoofd. "Hij zingt en fluit de hele dag. Natuurlijk moet hij lid worden en dan — kan ik ook komen, vader heeft het nu zelf voorgesteld."

Het is of vader haar gedachten raadt: hij speurt langs de rijen van het koor — nee, geen Kobus te zien. Hij neemt zich voor, streng in de controle te worden: de kinderen zullen op tijd weggaan en thuis komen. Wat een voorrecht, dat zijn oudste zoon Henk geen kuren heeft en een degelijk meisje heeft. Als alle kinderen zo verstandig zijn — maar ja, het jonge goed weet het altijd beter en als de narigheid aan de deur klopt, kunnen de ouders er voor opdraaien.

Is dit Gods vinger?

Vervolg van pagina 14

De duizenden die dorsten naar de wonderen van de gebedsgenezing zijn geestelijk verarmd bij een voorzienigheidsbeschouwing die de brede boog in het oog hield en de spitse pijl vergat. De kerk kan zo veelzijdig zijn, dat zij de mensen naar de eenzijdigheid drijft. Het systeem kan zo gesloten zijn, dat het de mensen uit de band laat springen. Pas wanneer wij dit hebben toegegeven, kunnen wij elkaar waarschuwen voor een naieve voorkeur voor het ongewone, het extra-ordinaire, zoals Kuyper dit noemde.

Zo is het misschien gemakkelijker om Gods hand, Gods vinger te zien in de mikrogeschiedenis van het eigen leven, dan in de makro-geschiedenis van land en volk, hoewel ook hier moet worden opgepast voor een subjectieve interpretatie van Gods ''geschiedenis''.

Ik heb eens een collega gewezen op het bekende en merkwaardige boek dat in onze kring nogal veel gelezen werd. ''The Hour had Come'' van Go Puan Seng. Een boek dat je voor veel vragen plaatst, vooral de vraag: ''Is dit Gods vinger?''

Het is een ware geschiedenis van 1105 dagen van wonderen. Een autobiografie die duidelijk laat zien hoe het vertrouwen op de Heer onze God ook in de donkerste uren niet wordt beschaamd. Go Puan Seng was een Buddhist en werd overtuigd Christen, een ouderling in de Presbyterian Church van Manila. De Japanners bezetten de Philippijnen en Go Puan Seng werd een opgejaagd man. Dit boek is een wonderbaarlijke en grafische beschrijving van Gods voorzienigheid, zo wonderlijk in verschillende gebeurtenissen, dat het grenst aan het ongelofelijke. De schrijver verzekert echter: het is heus zo gebeurd! Er is geen enkele reden om aan het verslag van zijn onderduiking en Gods uitredding te twijfelen. Integendeel, menigeen zal door het lezen van dit boek gesterkt worden in de overtuiging dat wij een levende God hebben, die bewogen is met het lot van zijn kinderen. En als ergens dan is het in dit boek dat Gods almacht zichtbaar wordt en Go Puan Seng raakt, en iets voor hem doet. En heeft God niet gezegd: wie mijn volk aanraakt, raakt mijn oogappel aan? Zou Hij dan de zodanigen ook niet zo kunnen 'aanraken' dat wie er bij staat moet zeggen: dit heeft de Heer gedaan! Waarmee ik maar zeggen wil dat het laatste woord over dit probleem: is dit Gods vinger? zien wij Gods hand in de geschiedenis? nog niet gesproken of geschreven is.

We zijn wellicht te beperkt in ons denken om over deze vragen tot een afgerond geheel te kunnen komen. Het is te ingewikkeld, en er zijn te veel facetten aan dit probleem. Het is hier ook enerzijds en anderzijds, en als we zo gaan spreken, beginnen we te stamelen. Dan zeggen we eigenlijk: we weten niet hoe het zit. Of we zeggen: we weten wel hoe het niet zit. We tasten in een bepaalde richting, we willen geen bovennatuurlijk ingrijpen van God door de gewone orde der dingen heen, we willen geen gespletenheid zien in de wereldorde, maar we willen ook vasthouden dat onze God een levende God is, die persoonlijk alle dingen bestuurt, en van moment tot moment alle dingen in Zijn hand heeft, en alle dingen door Zijn almachtige kracht onderhoudt en regeert. En we willen juist vanuit het feit, dat God die almacht af en toe zo duidelijk laat zien, concluderen tot een altijd besturen van God, niet alleen in dit speciale geval. Soms is dat, wat gebeurt, zo wonderlijk, zo buiten gewoon, dat dat levend zijn van God, dat Zich bemoeien van God met dit speciale geval, zo duidelijk aan de dag treedt, dat we er van ondersteboven zijn. Het geloof is er van ondersteboven.

Alles gaat volgens Gods ''gemaakt bestek'' en veel gaat ons begrip te boven. En dat zal wel zo blijven. Paulus schrijft al: wie heeft de zin des Heren gekend en wie is Zijn raadsman geweest?'' Ondoorgrondelijk zijn Zijn beschikkingen en onnaspeurlijk Zijn wegen!

Als wij gaan spreken doen we het subjectief. Wij kunnen ons dan ook vergissen. Ook dan weten we dat op een andere manier dan wij meenden, toch alles gebeurde om te doen wat Gods hand en Gods raad tevoren bepaald had dat gebeuren zou. Dat staat vast. Daarover valt niet te discussieren! Als Gods voorzienigheid echter wordt toegespitst in het wonder, mogen we ongelofelijke dingen geloven zodat we er zelfs van gaan zingen!

Een Charter voor Ontario
Wat het voor u betekent

''Deze Charter (Belofte) voor Ontario is voortgekomen uit de ervaring en gedragslijnen van de Progressive Conservative Partij zoals deze waren vertolkt in mijn Nieuwjaars rede, en de programma's ingediend bij de wetgevende macht en de huidige begroting van mijn regering. Het omvat onderwerpen als: banen (de PC's pleiten voor 100.000 nieuwe banen per jaar); huisvesting, verzorging van bejaarden en hulpbehoevende kinderen; het recht om te werken en een eerlijk loon te verdienen; het recht op bescherming tegen oneerlijke acties door grote bedrijven of georganiseerde arbeiders; het recht op vrijheid, recht, rechtvaardigheid en veiligheid, als inwoners van een grote provincie. Ik geloof dat deze Charter (Belofte) weerspiegelt een begrip voor de manier van leven en de behoefte van mensen in de hele provincie.

Het verschaft een plan om Ontario sterk en dynamisch te houden, een plaats waar de behoefte om het beste van het verleden te bewaren in evenwicht is met de behoefte van groei in de toekomst.

Geen andere politieke partij zal de Charter in daden omzetten.

De Progressive Conservative Partij is begaan met deze doelstellingen. Ik vraag u mij te steunen bij het omzetten van deze beloftes in de daad door op 9 juni Progressive Conservative te stemmen.''

William Davis, Premier.

STEM PC 9 JUNI

I am their District Elder

Yesterday a young member of our church married an unbeliever. She was the youngest of a family of which all other members had married "in the church."

There was deep hurt in that family ever since she became serious with her boyfriend following an all-night public high school graduation party. For her there was nobody else she wanted to marry.

She had done public profession of faith at a young age, and yesterday a kind, Pentecostal Church minister solemnized the marriage her own church could not approve of. Candlelight service, a full church building and a reception where her parent's friends and family members did their skits and sang their songs. At 9:30 the room was cleared and dancing commenced to please his side of the new marriage union.

Harsh words, crying, pleading from the family had done nothing.

I came into the picture then. Family visiting time. Father, mother and the prospective bride. In the end I prayed with them that the Lord might work another miracle: that the boy might come to share her faith. Was that the wrong thing to do, fellow elders? The parents are loyal members of the church. The girl is also the product of eight years Christion school and four years secular high school.

Yes, I talked to the couple. Her faith commitment seemed intact. I could get little more from him but a mild interest in Christ, but also a strong conviction that he should accept her as she is, faith and all. But that she accept him as he is, without that particular faith. Here she agreed with him. And also here it ended. Both attended worship services faithfully together during their engagement.

I am their district elder. I failed, too, to prevent a marriage not-in-the-Lord. Small comfort it is to know that such unions happen everywhere. Our young people are attracted to the secular world. Their upbringing and training make them seem ideal marriage partners to a world which has seen it all. And our young people have to be wary of friendships in high school, but what a terrible thing to have to say to young people who feel the blood pulse through their veins, who so desperately need the approval and friendship of their peers. We parents do our battles with this secular age, the children observe us and draw their own conclusions: this to the point where they "see nothing wrong" with marrying outside their own church!

But there is!

I am the district elder and must continue to point this out. I and my fellow office bearers, including those who saw their own children marry unbelievers; we are all of the same mind in this regard.

And together we pray that these young people establish a Christian home; that she may stand fast, because, unless at a future baptism of an infant the father, too, can answer the questions, from experience we know the road ahead is difficult.

Must we not do everything in our power that our children have the opportunities to meet up with same-faith young people? We have heard of new groups of Christian Reformed Church people in areas where there appear to be great job and business opportunities. And they advertise for other Reformed people to come and move to these places to hopefully establish a church. But is this right?

Must we not rather strengthen the existing Reformed communities, where there are established churches, even Christian schools? And what about so many young families who really do not as yet share the vision of Christian education and Christian social action as they out and so easily remove themselves from the good influences of a vibrant Reformed church life to all sorts of places.

Has the time come that we shall have to isolate our strengths into larger and stronger communities from which to witness to the spirits of the age? Or would the Lord of the Church have it rather that we dot this land and assimilate, and from there hopefully build, a new denomination which has little resemblance to the present one but may be more effective in working His will?

I am a district elder and have to deal with all kinds of every day life situations in our denomination. I give thanks for the evidences I see of His spirit at work in the Church. But brothers and sisters, where exactly do we have our personal and communal responsibilities?

A reader from the West

Marriage & Family counselling
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Suite 709 44 Eglinton Ave W, Toronto M4R 1A1 Phone: 489-3350

The human side of politics

Continued from page 7

mic progress may have serious non-economic consequences."

What has to be done?

For me, reading this book, and talking to Doug Roche and having tried for some time to pinpoint the inadequacies of the Canadian Political System have brought me to challenge as well as inform you as reader. I would like to do more than review a book. My intention is to bring to you some idea of the importance of a turning point necessary now in the way our Government is leading its people. We have become a nation of fatalists.

We fatalistically believe that nothing can be done except perhaps to pray for our government. Some of us have talked idealistically about a Christian Political Party but at the present, I feel, we must see the strategic position of MP's like Roche and encourage them to take up the MP's challenge to practice the politics of courage. For this reason I also offer the following suggestions.

Initiatives should be undertaken by Members of Parliament to start a national debate on the questions of economic growth, justice at home and abroad, and human rights issues. The politics of courage has and needs to be practiced by all politicians who find pragmatism no longer practical and who resent our built-in preoccupation with immediate problem solving in response to the succession of crises which engulf us.

A discussion on the national level is sorely needed to fill the philosophical gap in Canadian public life caused by the rapid disappearance of traditional differences between the political parties. The continuation of the politics of expedience will result in a society without a future.

Public interest groups of all walks of life must encourage bringing about this national debate on the fundamental direction of Canada. Their participation would greatly enhance the chances for success: the beginning of questioning society's basic faith commitment.

The press, weekly or daily, ought to take up their responsibility in communicating this national debate to the public in general. At this point the participation of the commercial dialy newspapers looks bleak indeed. For this reason, the task and responsibility of weekly papers becomes so important.

The commercial type of Canada's dailies has brought about a situation in which the weeklies like the Calvinist Contact, Prairie Messenger, Western Catholic Reporter, Mennonite Brethern Herald, to name a few, are going to have to communicate this debate on basic issues to the people of Canada.

The discussion needs to take place at all levels of society, but leadership is required to make this a reality.

Grassroots participation on this matter will flounder when the elected representatives to government are not themselves involved in such a debate. It is basically the encouragement from the leaders to the people and visa versa which can make things happen.

Let us all be actively involved in charting out a direction for our society which is in obedience to the God of this world. Obedience to our Maker will head the politicians out of their political denominations and free the churches from their denominational ghettos.

Don
NISBET
gets it done.

Don Nisbet-Middlesex Public Servant

Elected for 10 years to Public Utilities Commission • Elected for 7 years to Council • Elected for 6 years as Reeve • Elected in 1976 as Warden of Middlesex County • Past Secretary of County Agriculture Committee • Past Chairman of County Roads Committee • Past member of Lower Thames Valley Conservation Authority • Vice Chairman of Southwest Middlesex Planning Board.

• • •

Don Nisbet-Community Man

Past Chairman of the Middlesex Mutual Aid Fire Service Association • Founding President of Quad County Association for the Mentally Retarded • Past Vice President of the Ontario Association for the Mentally Retarded • Past Chairman of Adult Services for O.A.M.R. • Past President of Middlesex Liberal Association • Past President of Wardsville Kinsmen Club • Member of the Four Counties Hospital Board • Sunday School Superintendent and elder.

• • •

Don Nisbet-The Man

Born in Wardsville • Educated at Wardsville Public and Continuation schools, Glencoe High School, University of Western Ontario • Pres. of Thos. Nisbet & Sons Ltd. • Business experience includes service stations, car dealership, general store, water distribution system, real estate • Don and his wife Mary have 2 sons.

Elect **Don Nisbet**
Liberal - Middlesex

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99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Notes of Thanks

HOGEVEEN: We sincerely like to thank all our relatives and friends for the many cards, flowers and best wishes received on our 55th Wedding Anniversary. A special thanks to our children and grandchildren who made it possible for us to have such a wonderful and unforgettable day.
"Praise God from Whom all blessings flow."
Mr. & Mrs. J. Hogeveen Sr., R.R.4, Simcoe, Ont.

RENKEMA: We thank our children grandchildren and friends for the best wishes, cards, flowers and gifts we received on our 45th wedding anniversary. But above all thanks to God who led and protected us in these past years.
Mr. & Mrs. J.M. Renkema, 133 Adelaide St., Mt. Brydges, Ont.

ROZEMA: We wish to thank all our children and grandchildren, relatives and friends for the best wishes, many cards, flowers and gifts on our 50th wedding anniversary. You made our anniversary a very enjoyable one. Above all we thank God that we could enjoy this day together. Mr. & Mrs. H. Rozema, 110 Scugog Rd., Bowmanville, Ont.

MATTER: We wish to thank all our children, relatives and friends for the best wishes, cards, flowers and gifts received on the occasion of our 35th wedding anniversary. Mr. & Mrs. P.Matter, 92 Dean Ave., Guelph.

PIETERS: We would like to extend a sincere thank you to our family, relatives and friends who remembered us on the occasion of our twenty-fifth wedding anniversary with cards, beautiful flowers, gifts and well-wishes. Eph.5:20. Mr. & Mrs. Herman Pieters, 292 Forest Ave., St.Thomas, Ont.

VAN EGMOND: We sincerely thank our children, grandchildren, relatives and friends for the many good wishes, cards, and gifts on our 40th wedding anniversary. Above all we thank the Lord for all His blessings in the years past. Peter & Marina Van Egmond, 411—4th Ave.,New Westminster, B.C.

SLUYS-VISSER: We sincerely thank our children, grandchildren, relatives and friends for the many good wishes, cards, flowers and gifts on our 40th wedding anniversary. Above all we thank God, for unto Him is the glory now and forever. Mr. & Mrs. Sluys and Mr.& Mrs. John Visser.

VANDER WERF: We sincerely thank our children and grandchildren, relatives and friends for the many good wishes, cards, flowers and gifts on the occasion of our 40th wedding anniversary. Above all we give thanks to the Lord for all His goodness bestowed upon us in the years past. John & Ymkje van der Werf, 512 Niagara St., St.Catharines, Ont.

Notes of Thanks

SCHENK: A sincere thank you to all our relatives and friends for the many cards and best wishes, flowers and gifts. Special thanks to our children and grandchildren for the wonderful day they gave us on our 40th wedding anniversary. Mr.& Mrs. W.Schenk, 96 Westmount Dr. N., Orillia, Ont. L3V 6C2.

SMID: Mr. & Mrs.J.Smid wish to thank all our children, relatives and friends for the best wishes, cards flowers and gifts received on the occasion of our 50th wedding anniversary. Richmond, B.C.

Births

REITSMA: Fred and Helen, nee Vanderwel, announce with great joy the birth of their third child, a daughter: LESLEY ANNE ELISABETH, born on May 24, 1977. A little sister for Kimberley and Jacinda. Third grandchild for Mrs. J. Reitsma of Stoney Creek. 5th grandchild for Mr. and Mrs. H.J. Vaandering of Brantford.
201 Rawdon St.,Brantford, Ont.

VANDERTIL: Once again we have experienced God's great faithfulness over us by giving us the great miracle of birth. With great joy in our hearts we wish to announce the birth of our second child, a daughter, SARA MELISSA, born on Monday May 9, 1977. A sister for Jeffrey. Their thankful parents are Eno and Rita Vandertil(nee Bosman). Second grandchild for Mr. & Mrs. John Bosman R.R. 3, Tupperville; and fourth grandchild for Mr. & Mrs. John Vandertil, R.R. 1, Camlachie.
Home address: 1212 Amsterdam Crt., Sarnia, Ont. N7S 3X5.

STRUYK: We thank our heavenly Father for entrusting to our care a little boy. We named him MICHAEL BERT. Born on Nov. 24, 1975. A little brother for Lily. Thankful parents: Bert & Effie Struyk of Cayuga. Forty-fifth grandchild for Mr. A. Struyk and fifth grandchild for Mr. & Mrs. H. Haanstra.

DEPOOTER: Praising God for the beautiful gift of life, Arnold & Liz joyfully announce the birth of their first child, a son, DAVID JONATHAN, born April 25, 1977, 7 lbs.6 oz. Another grandchild for Mr. & Mrs. T. Dewilde of Willowdale, Ont. and for Mr. & Mrs. J. Depooter of Port Lambton, Ont.
136 Elliot St., Cambridge, Ont. N1R 2J8.

PRINS: With thankfulness to the Lord we are happy to announce the birth of our second child STEVEN ROBERT, born on May 22, 1977. A brother for Cindy. Harvey & Agnes (nee Kraay) Prins, R.R.#3, Lacombe, Alta. 2nd grandchild for Mr.& Mrs. T.Kraay of R.R.#4 Bowmanville, Ont. 4th grandchild for Mr. & Mrs. R.Prins of R.R.#3, Lacombe, Alta.

VAN DYK: With thanks to God, the Giver of life, we announce the birth of BENJAMIN DEREK, born on April 20, 1977. Jake & Christine Van Dyk, Tonia and Jonathan. #23-2315 Bromsgrove Rd., Mississauga, Ont. L5J 4A6.

BOSMA: Thanking God for making all things well, Al & Helen are happy to announce the birth of another daughter,
TAMARA HELENE
born May 8, 1977. A tiny sister for Brenda, Cindy, Lisa, Glenn and Mark. 26th grandchild for Mr. & Mrs. G. Eggink and 29th grandchild for Mrs. T. Bosma.
R.R. 2, Branchton, Ont.

Births

CLAUS: God has again richly blessed our marriage with the birth of our second child JENNIFER ADRIANNA, on May 17, 1977. Thankful parents are George & Meeke Claus, nee Mast. A sister for Allan. Second grandchild for Mr. & Mrs. E.Mast, Milliken, Ont., tenth grandchild for Mr.& Mrs.P.Claus, Markham, Ont. 1129 Pearson Dr., Woodstock, Ont. N4S 4C9.

DIJKSTRA: We, Harry and Marina with great thanks to God, announce with joy the birth of our son, JOSHUA HENDRIK, on May 20, 1977. First grandchild for Mr.& Mrs. K.Vahrmeyer and Mr. & Mrs. C.Dijkstra of St.Catharines.

Marriages

WINTER—AUKEMA: Mr.& Mrs. Arnold Winter are happy to announce the forthcoming marriage of their daughter SHIRLEY WILMA to MR.FLORIS JOHN AUKEMA, son of Mr. & Mrs. Jeen Aukema. The wedding ceremony will take place D.V. on June 18, 1977 at 3:00 p.m. in the Springdale Christian Reformed Church of Bradford, Ont. Rev. Carl Tuyl officiating. Future address: 50 Underhill Dr. Apt.206, Don Mills, Ont., M3A 2J6.

VELDSTRA—VIS: Mr. & Mrs. John Veldstra of Hamilton are happy to announce the forthcoming marriage of their daughter MARYANNE to PAUL, son of Mr. & Mrs. Leen Vis of Jerseyville, Ont. The wedding ceremony will take place, the Lord willing, on Saturday June 25, 1977 at 3 p.m. in Mt.Hamilton Chr.Ref.Church, Rev. Jongsma officiating. Future address: R.R.#1, Jerseyville, Ont.

Anniversaries

On June 10 D.V. we hope to celebrate the 50th wedding anniversary of our parents and grandparents

ROELF DATEMA
and
HILLIGIENA DATEMA-Egberts

Their grateful children and grandchildren
Auburn, Ont.— Frits & Grace Datema
Groningen — Riek Datema
Sauwerd,Gron.— Henk & Fransien Datema
Blyth, Ont.— Marthinus & Gay Datema
Feerwerd,Gron.— Martha & Albert Valkema
Hoogeveen Dr.— Ankie & Jan Bulkema
21 grandchildren & 1 great grandson
Home address: Plantsoenweg 19, Sauwerd, Gron. The Netherlands.

Oudeschoot Puslinch
1942 1977
1 Samuel 7:12: "Hitherto the Lord has helped us".
On June 11, the Lord willing, we hope to celebrate the 35th wedding anniversary of our dear parents and grandparents

NICK and JOHANNA KLYNSTRA
nee Vander Werf

Isaiah 26:3: Thou dost keep him in perfect peace, whose mind is stayed on Thee.
With love, their thankful children:
Hamilton — Hilda & Larry Woudstra: Joanna, Grace, Donald and Rebecca
St.Anns — Alice & Richard Haveman: Joanne, Grace, Bonnie and Walter
Hamilton — Abe & Lydia Klynstra: Sharlene and Jodi
Burlington — Limmy & Henry Hulleman: Johanna
Home address: Box 69, R.R.#3, Puslinch.

Anniversaries

Siddeburen Wyoming
1932 1977
On May 31, 1977, the Lord willing we rejoice with our parents and grandparents on the occasion of their 45th wedding anniversary,

ALBERT POORT
and
REINA POORT nee Mossel

We wish them many more years together and pray that God may continue to bless them.
Their children and grandchildren,
Wyoming, Ont. Raymond & Marianne: Fred, Heidi
Richard & Marlene: Dennis, Lisa
Home address: 581 Superior St., Wyoming, Ont. N0N 1T0

Wommels Lacombe
1927 1977
With joy and gratitude to our heavenly Father we hope to celebrate D.V. on May 28, 1977 the 50th wedding anniversary of our parents, grandparents and great grandparents

HENRY VANDER KOOI
and
YNSKJE VANDER KOOI
nee Stapersma

It is our hope and prayer that God will continue to richly bless them in the years to come. Ps.121.
Their thankful children:
Edmonton — Nienke & John Bruinsma
Grace Tensen-Vander Kooi
Picture-Butte: John & Judy Vander Kooi
Carrot Creek — Andy & Emmy Vander Kooi
Edmonton — Dick & Emma Vander Kooi
Jo & Cheryl Vander Kooi
31 grandchildren and 2 great grandchildren
Home address: Park View Manor #11, Lacombe, Alberta.

1947 1977
On June 5, 1977 D.V. we hope to remember and celebrate the faithfulness of our God, in giving our parents

M.JOHN CONTANT
and
JENNIE CONTANT nee Louwerse

30 years together in a blessed marriage. It is our prayer that they may continue to experience the loving care and blessings of our Heavenly Father for years to come.
Their thankful children and grandchildren:
Terrace, B.C.— Walter & Linda Mantel: Ronald, Steven, David
Ancaster, Ont.— Martin & Susan Contant; John, Nathan
Edmonton, Alta.— Ken & Annelies Baker
Victoria, B.C.— Henry Contant
1009 Ridgeway Place, Victoria, B.C.

Breezand Vinemount
1947 1977
On June 12, 1977, we hope to celebrate the 30th wedding anniversary of our parents

HAAIE HAANSTRA
and
JITSKE HAANSTRA
(nee Vander Wal)

We pray that our Lord and Saviour may guide them together with their children for many more years.
Their thankful children and grandchildren:
Cayuga- Effie & Bert Struyk; Lily, Michael
Caistor Centre- John & Debbie Haanstra; Marsha
Wellandport- Martha & Wayne Vander Wier; Jolene, Barbara
London- Liz Haanstra
Cayuga- Jerry Haanstra & Jane Buursma (engaged)
Joyce Haanstra
Vinemount- Harvey, Anita and Nelly
Home address: R.R.1, Vinemount.

Anniversaries

We are happy and thankful to our God that we may have the privilege to celebrate the 45th wedding anniversary of our parents

JELLE and WIEKE DIJKSTRA
on Thursday, June 2, 1977.

Their children:
Belleville,Ont.— Nick & Frances Dijkstra: Alice, Charles, Richard
Bloomfield, Ont.— Hessel
Kingston, Ont.— Bill & Ginny Dijkstra: Emmy, Billy, Johnny
Belleville, Ont.— Marten & Rennie VanderWal: Rose,Wendy,Marcia Krista
Peterborough, Ont.— John & Jane Breukelaar: Ian
An open house will be held on Thursday from 3:00 -5:00 p.m. and from 8:00-10:00 p.m. at the farm. Address: R.R.#1, Bloomfield, Ont. K0K 1G0.

On June 15, 1977 we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

PLEUN VIS
and
NEELTJE VIS - Zegwaard

We praise the Lord for letting us experience this memorable event.
Their thankful children and 19 grandchildren.
Open house will be held at Calvin Christian School, West 5th, Hamilton, June 15, 1977 from 8:00-10:30 p.m.

Hardegarijp 1927 Burlington 1977
With praise and thankfulness to God we celebrated the 50th wedding anniversary of our parents, grandparents and great grandparents,

ALLEN VIERSEN
and
FRANCES VIERSEN nee Smids

on the 19th of May. With love and prayers for continued blessings and joy in the years to come.
Hamilton— Don &Sophie Westerhof
Wiarton — John & Janet Viersen
Troy — Joe & Jenny Viersen
Hamilton — Al & Ann Zandberg
11 grandchildren and 2 great grandchildren.

Hoofddorp Toronto
1937 1977
It is with joy and thanks to God that on June 23, 1977, D.V., we hope to celebrate the 40th wedding anniversary of our parents and grandparents

DIRK TENSEN
and
MARGARET TENSEN
(nee Kamerman)

We thank God for the parents He gave us, and pray that He will continue to bless and care for them.
Their children and grand-children:
Charles & Dorothy Hellinga; Richard,Bruce & Michael
John & Dietz Tensen; Shawna, Cheryl & Derek
Klaas & Kim
Home address is 140 Brookdale Ave., Toronto. We would like to invite our relatives and friends to a reception on June 18, 1977, from 2 to 5 p.m. in the First Chr. Ref. Church of Toronto, 63 Taunton Rd., Toronto.

We are happy to announce that on May 9, 1977, our parents

MR.& MRS. M.MEINDERTSMA
celebrated their 25th wedding anniversary. We thank the Lord for both of you, mom & dad and pray He will bless you with many more years to come.
"This is the day which the Lord hath made; we will rejoice and be glad in it."
Psalm 118:24
Your children:
Alex, Judy, Ruby, Jenny and Bonita
Edmonton, Alta.

Classified Advertising

Anniversaries

With joy and gratitude to our heavenly Father we hope to celebrate on June 11, 1977 the 35th wedding anniversary of our parents and grandparents

FREDERIK WELFING
and
CORNELIA WELFING nee Ritzema

We thank the Lord for the blessings throughout the years they shared together and pray that He may continue to bless them in the years to come.
Their grateful children and grandchildren:
Ayr, Ont. — Hilbert & Dianne Fluit: Jacqueline, Michael, Darrell
Cambridge, Ont.— John & Hilda Welfing : Karen, Steven
Hank & Alice Bosch: Bradford, Lincoln
28 Ball Ave., Cambridge, Ont.

Bodegraven Kitchener
1952 1977
On June 19, 1977 D.V. with joy and thankfulness to the Lord, we wish to celebrate the 25th wedding anniversary of our dear parents and grandparents,

JOHN VANDONK
and
FREDERIKA VANDONK
nee Bijleveen

Their children:
Charles & Colleen Vandonk: Charlene
John & Norma Vandonk
At home — Gordon, Bernie, Emily, Richard, Annette and David.
We would like to invite all friends and relatives to a reception on Saturday, June 18, 1977 at 7:30 p.m. in the Conestoga Inn, 2668 King St., East, Kitchener, Ont. Home address: 61 Lancaster St. East, Kitchener, Ont.

Obituaries

"Ik heb de goede strijd gestreden, ik heb de wedloop ten einde gebracht, ik heb het geloof behouden. 2 Tim.4:7
On Sunday morning, May 15, 1977, the Lord called home His child

CORNELIS HEEMSKERK

in his 77th year.
Dearly beloved husband of Pryna v.d.Vyver.
Dear father of,
Bloemendaal, Holl.— Annie & Wim v.d.Haak
Kitchener, Ont.— Bram & Lies Heemskerk
R.R.#1, Long Sault, Ont. — Cornelis & Elly Heemskerk
Binbrook, Ont.— Dick & Henny Heemskerk
Chesterville, Ont.— Marie & John Vreman
Monkland, Ont.— Jack & Florence Heemskerk
Toronto, Ont.— Ina & Tony Poell
Wainwright, Alta.— Peter & Patricia Heemskerk
Beloved grandfather of 26 grandchildren and two great grandchildren. "Blessed are the dead who die in the Lord hence forth. Blessed indeed, says the Spirit, that they may rest from their labours, for their deeds follow them." Rev.14:13
We miss hem because he meant so much in our lives, but we are happy that he is now with his Lord and Saviour.
P.O.Box 555, Iroquois, Ont.

On the early morning of Saturday, May 21, entering a greater morning to see at last the full glory of God

MRS. GEESSIENA DRENT
nee Heikens

at age 77.
Of those left behind, Mr. Jan Drent, children, grandchildren and great grandchildren, (one born this same morning) and friends, many mourn and feel the hurt of loss, but rejoice with our beloved upon her full communion with the Lord.

Obituaries

On May 25th, 1977, the Lord took unto Himself our former Pastor

the Rev.
ADAM PERSENAIRE

who faithfully preached and lived the Word among us. May our faithful covenant God comfort Mrs. Persenaire and family in their sorrow.
We are reminded of the words of Hebrews 13:7, 8: "Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday, today and forever."
Consistory and congregation of Calvin CRC, Dundas

In His unsearchable wisdom the Lord promoted from his earthly life to heavenly glory, through a tragic automobile accident on May 14, 1977, our dearly beloved son, brother and uncle

RICHARD ALEXANDER PIJL

at the age of 18 years.
"Praise to the Lord who o'er all things so wondrously reigneth, Shelters thee under His wings, yea, so gently sustaineth."
Mrs. J. Pijl
Sipke & Lois Pijl: Michael, Emily
Sylvia & Jan van Vugt: Lynda, Peter
John & Assunta Pijl: Kenny, Caroline
736 East 32nd Ave., Vancouver, B.C. V5V 2Y6

On May 24, 1977, the Lord called home our beloved mother, grandmother and great grandmother

ELIZABETH GEERTRUIDA HOKKE, nee Bisschop

in her 83rd year, since 1949 widow of Pieter J.Hokke.
Let not your heart be troubled, ye believe in God, believe also in me. In my Fathers house are many mansions, if it were not so, I would have told you.
Sarnia, Ont.— John Haveman & Susan Haveman, nee Hokke, : Ron, Elizabeth, John, David
Lee Zeytinoglu & Carla Zeytinoglu, nee Haveman: Okan
Kloosterzande, Hol.— Jan Hokke & Bea Hokke, nee Paarmann: Irene, Fulco, Sandra
Doorwerth, Hol .— Pex Langenberg & Ellen Langenberg, nee Hokke: Pex Jr., Hugo, Ewout
Sarnia, 1205 Webster Dr. The burial took plave in Axel, Holland on May 27, 1977.

God in His infinite wisdom took home our dear husband, father and grandfather

ADAM PERSENAIRE

on May 25, 1977 in his 79th year. Psalm 84
He is lovingly remembered by his wife Dora and children.
Holland, Mich.— Case & Jean Lansing, Ill.— Ted & Gladys
Palos Heights, Ill.— Dave & Joyce
Hudsonville, Mich.— Ade & Delia
Holland, Mich.— Phil & Lois
Gr.Rapids. Mich.— Jeff & Neil Lansing. Ill.— Paul & Iris
Gr.Rapids,Mich.—Betty & Harry
Dundas,Ont.—Dorothy & Art
Gr.Rapids, Mich.— Bob & Carol
South Holland, Ill.—Helen
also 41 grandchildren
1007 Prince St., S.E., Grand Rapids Mich. 49507

The Ottewell Ladies Fellowship of the Ottewell Christian Reformed Church of Edmonton, Alberta, expresses deep sympathy to the family B.Navis in the passing away of their beloved son

ALBERT WILLIAM

May the Lord comfort and sustain them with His love.

Obituaries

Very suddenly the Lord took unto Himself on May 28, 1977 our beloved husband, father, grandfather and great grandfather

LUCAS FLUIT

in his 79th year. Psalm 27:4
Drayton, Ont.— Niesje Fluit-Donker
St.Catharines, Ont.
Gerry Fluit
Swansea Fluit-Steenbergen
New Dundee, Ont.
Joan Kennedy-Fluit
Ross Kennedy
4 grandchildren and 1 great grandchild.
Box 206, Drayton, Ont. N0G 1P0

Personal

Christian lady, age 40, looking for a housekeeping job & company. Preferably in South or Central Ontario. All letters will be answered. Please write: Box 4189, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Christian gentleman seeks **ROOM and BOARD** in Toronto, Ont. from approximately June 20 through to Sept. 15, 1977. Preferably in the vicinity of the **ONTARIO SCIENCE CENTER**. Please reply as soon as possible to: Box 4190, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Help Wanted

Unemployed or unhappy

with present job? Midwest based Chemical Company expanding internationally offers unique opportunity for progressive individual. No relocation required, training provided. Write to Box 4178, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2M 4L3.

A married man for Holstein dairy farm. (Barrie area). Applicants should have basic farm knowledge and be able to milk. Private three bedroom house and garden. Good wages for the right person. Phone 728-9573 or 436-2746.

Expanding mental health center in Toronto area invites applications for two new positions. Flexible and creative persons M.S.W. or Ph.D., with counseling experience preferred. One position will focus primarily on establishing psychological services to schools. The second position will emphasize counseling services to families, married couples and individuals. Opportunities for participation in marriage enrichment and personal development weekends are optional. Salaries are competitive and negotiable. Apply to:
WALTER E.BICKFORD, M.S.W., Director Salem Christian Counseling C linic, 900 Albion Road, Rexdale, Ont.M9V 1A5 Canada.

Help Wanted

Enquiries are invited for the position of
HOUSEPARENTS
for our
GROUP HOME
helping emotionally disturbed teenagers. Please write with full particulars to:
the Christian Society for Youth Development, Box 2740, Smithers, B.C. V0J 2N0.

A family, living in the Burlington area is looking for a Christian girl, to live in, must be fond of children. Please send letter to Box # 4191, Calvinist Contact, 99 Niagara St., St.Catharines, Ont., L2R 4L3

Young aggressive advertising agency and design studio needs MORE than a

Secretary/Bookkeeper

to fill an absolutely non-boring position. We are looking for someone with several years of secretarial and record keeping experience, who has a way with words, enjoys the world of creative ideas, can take a bit of pressure when the going gets rough and takes pride in a team effort. Interested?
Please apply in writing only to:
John Knight
FREE VISION COMMUNICATIONS LTD.
109 Lake St.,
St.Catharines,
Ont., L2R 5X7

Employ Wanted

Girl, 18, with grade 13, seeks employment anywhere. Indoor or outdoor work. Has drivers licence. Contact: Mary Ouwehand, 763 Upper Wentworth St., Hamilton, Ont. L9A 4V7. Tel. 416-383-8985.

For Rent

Cozy 1 bedroom apartment available, June 1, 1977. Centrally located in Burlington, Ont. Single person preferred. Call: 416-639-1517.

Teachers Wanted

ONTARIO

BURLINGTON: Trinity Christian School, 650 Walker's Line, L7N 2E7 invites applications for a parttime teacher. For further information contact Mr. Elzinga, by mail at the above address or phone (416) 634-3052 between 9 a.m. and 5 p.m.

DRAYTON: Calvin Chr. School of Drayton, Ont., invites applications for a part-time teacher for three days a week, commencing September 1977. Please forward applications and direct inquiries to: Mr. J. Tamming, princ.,Box 141, Drayton, Ont. N0G 1P0. Tel. 519-638-2935 or 519-638-2969.

JARVIS: Due to unforseen circumstances the Jarvis District Christian School requires a **grade 1 teacher**, beginnin g September 1977. Please direct all applications to Pete Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Tel. 587-4444(school) or 428-0887(home).

NEWMARKET: Holland Marsh, Springdale Christian School requires a teacher for grade 3-4 for September 1977. Please send applications to Mr.Jake Van Breda, principal, Holland Marsh Chr. School, R.R.#2, Newmarket, L3Y 4V9. Tel.416-775-3701 (school) or 705-737-0957 (home).

WATERLOO: Laurentian Hills Chr. School requires a qualified, part-time **FRENCH** teacher for the 1977-78 school year. Approximately 4 hours/week. Apply in writing to Mr. B. McDonald, 11 Laurentian Drive, Kitchener, Ont.

WILLIAMSBURG: Timothy Chr. School needs a teacher for grades 5 and 6 (20 pupils) for September 1977. Please contact the school, either by phone (613-535-2687) or by letter: Timothy Chr.School, Williamsburg, Ont. K0C 2H0.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr.N.Vandooren principal. Tel.(416) 222 1711 (school) or 222-7419 (res.)

Teachers Wanted

Toronto District Christian High School

invites applications for a part time teaching position in religious and family studies.

Please send all applications to:
Mr. H.J.van het Veld, principal
Toronto District High School
Box 527, Woodbridge, Ont., L4L 1B3

FRASER VALLEY CHRISTIAN HIGH SCHOOL

Due to higher than anticipated enrollment we are in need of an additional qualified teacher of:

SOCIAL STUDIES/ENGLISH/BIBLE

Interested candidates should call Mr. H.A. Vandezande at: 604-581-1033 (school) or 604-581-4939 (home) or write including resume and letters of reference to: 15353 - 92nd Ave., Surrey, B.C. V3R 1C3.

Classified Advertising

Teachers Wanted

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P 6G2.

DUNCAN: The Duncan Chr.School Board invites applications for a part-time Grade 5 teaching position, 5 mornings per week, beginning Sept.1977. Please send your letter of inquiry and/or applications to the principal Mr.H.J.Bulthuis, 1031 Chaster St., Duncan, B.C. V9L 2K8. Call: 604-748-9725, and school 604-746-5341

TERRACE, B.C.-Centennial Chr. School is in need of two teachers for the lower grades. If interested in meeting a challenge in an area of potential growth in the community, contact Mr.Richard Mills, princ. Centennial Chr.School, Box 317 Terrace, B.C.(604)-635-6173.

Real Estate

Roaster Growing Farm Average 91,550 lbs. per crop

Basic quota 20,345. Four insulated buildings with hot water heating, feed bins, feeders, drinkers, fans etc. Located in Haldimand-Norfolk on 46,5 acres of clay loam with 40 acres planted in wheat. Combination 2-storey brick and frame house, 8 rooms, forced air heating and 65-ft. well with jet pump and cistern. For appointment call between 6 and 8 a.m.

FRED W. BRAY, REAL ESTATE
357 Upper Paradise Rd.,
Hamilton, Ont. L9C 5C6
Tel. 416-389-0344.

Concrete & Building Material Business

All material & equipment included, profit and loss statement in Brokers office. Situated on 80 acres of land, workshops, office and other buildings. Nearly new 3 bedroom home. Vendor will hold first mortgage at 8 %. **Call: ART VAN VLIET, Rooke Real Estate Ltd., Dunnville, Ontario [304 Broad St. E.] 416-774-7624, evenings 774-4611.**

WANTED TO BUY

POULTRY FARM with good building and equipment. Send details and information to Box # 4188, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Veal Calves & Hogs

33 acres in West Lincoln only mins. from Hamilton. Set up for veal calf operation easily converted to hogs if preferred. Property includes a four bdrm. modern home in excellent condition. 2 barns for 226 head, 1 barn for hogs and workshop with O.H. doors. Call: **DIRK DEJONG, 383-2153 or 957-7377.**

LOOKING FOR A FAMILY TYPE FARM?

93 acres 1-1½ miles from Jarvis, Ont. Large brick home, 5 bedrooms, 2 baths, 2 kitchens. Needs some work. Metal clad, 2-storey barn 40 x 125 ft., insulated to Ontario Hydro requirements. Has been used for poultry on top floor, pigs on lower level. 90 acres workable land, 34 acres in fall wheat. Close to Chr.Ref.Church and good school. Please telephone collect for appointment 6-8 a.m. **Fred W.Bray, Real Estate,** 357 Upper Paradise Rd., Hamilton, L9C 5C6. Tel.416-389-0344.

Real Estate

BROILERS & PIGS

48 acres with 8 room house. Basic broiler quota of 35,000 with power feeding system. Space for 550-600 pigs — contractor supplies weaners and feed. Power feeding and cleaning systems. Located in the heart of Western Ontario with good roads and marketing facilities. Please telephone collect for appointment, 6 — 8 a.m. **Fred W.Bray, Real Estate, 357 Upper Paradise Rd., Hamilton, L9C 5C6, 416-389-0344.**

APPLE FARMS FOR SALE

Cobourg, Ont.- 46½ acres with approx. 35 acres of young apple orchards just coming into full production — semi dwarf and full dwarf trees — excellent 8 room farmhome with 2 cold storage buildings — refrigerating system for apple storage — modern set up — cattle barn, garage, etc. etc. etc. Tremendous production potential. The owner wants to retire and will look at any reasonable offer.

* * *

Bowmanville, Ont. Buy or rent with option to buy, 20 acre apple farm — outskirts of Town-Country living with Town conveniences — nice 3 bedroom home with storage buildings — perfect location — a bargain at $149,500 full price with $25,000 down payment.

Call us collect or write:
Blyleven-Woudstra Real Estate
R.R.#6 Bowmanville, Ont.
Phone 416-623-5300 or 983-5915

23,000 broilers, 49,000 pound roaster A, quota on 26 acres. Excellent barns and good house. $175,000 down. $350,000 full price.

- - - -

8,000 broilers, 10,000 roaster A, quota on 20 acres land. Excellent home and barns. $100,000 down.

- - -

15,900 broilers. Good buildings. 30 acres land. Last crop of chicks made $6,600 plus vegetables and fruit grown on land. Makes a good yearly income. $100,000 down.

A.S.Kimberley Ltd., Realtor
563-8271
Evenings call Ron Babcock
563-8368

Ministers wanted

New Glascow, N.S.- The Emmanuel C.R.C. is in need of pulpit supply for **July 24, 31 and August 7.** Ministers planning a vacation in the Maritimes are asked to contact our clerk, Mr. I. Wamboldt, 336 Willow Ave., New Glascow, N.S. B2H 2A3. Phone: (902) 755-3023. (P.S. New Glascow is on the route to the Cabot Trail, Cape Breton)

Bible School

BROOKS, ALTA. Qualified teacher required to teach a Course on our Church History during Vacation Bible School July 25-29 and Aug.1-5 mornings only. Please send inquiries to Mrs.G.Westra, Box 10, Brooks, Alta., tel.403-362-5851.

Cottages

LITTLE EUROPE RESORT BRACEBRIDGE, MUSKOKA

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid. (Ideaal voor groepskampen). **R.S.Bakema, tel.645-2738.** "Little Europe" vindt u 8 mijl ten oosten van Highway 11 aan de Muskoka Rd. No.4, voorheen Vankoughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Plm.35 mijl van de Chr.Ref.Church in Orillia. Alleen nog openingen voor de laatste week in Augustus.

HAY BAY PARK

2 bedroom house trailers for rent on Lake Huron, 18 miles north of Wiarton, in the Bruce Peninsula. 160 acres of beautiful private setting, nature trails, fishing, boating, swimming. Reasonable rates. Reserve now. Phone 519-376-1823. John & Coby Van Bendegem, P.O.Box 820, Owen Sound, Ont.

KAHSHE LAKE RESORT

It's not too late to make your reservations for your summer vacation. We still have some vacancies. For safe swimming, boating, fishing and Muskoka hospitality, call (705) 689-2818 or write Glen & Bonnie Norman, Kahshe Lake Resort R.R.#2, Kilsworthy, Ont., P0E 1G0.

LAKE NIPISSING

Modern 2 abd 3 bedroom, house keeping cottages and trailer sites. For information call or write to: John & Bev. Van Den Berg, Glen Echo Cottages, R.R.#,Callander, Ont. P0H 1H0, Phone 705-752-1118

ALTON LODGES

1 and 2 bedroom clean house keeping cottages, family resort. 100 yds from sandy beach, close to fishing. 10 miles from Chr.Ref. Church. Len & Rita Bette, R.R.#1, Wasaga Beach, tel. 429-2420.

MAPLE LEAF COTTAGES

Reserve your cottage now while we still have openings. Two and three bedroom cottages, boating, fishing, swimming, large playground. 1½ miles from Chr.Ref.Church. Call (705) 326-4131, or write: Henry Zwiers, Maple Leaf Cottages, 640 High Street, Orillia, Ont. L3V 3Y4.

COME GROW WITH US IN HOUSTON

Houston, a rapidly expanding rural town in beautiful B.C., will become an exciting place for people with the reformed vision, especially young families.

If you and your family are adventurous enough to be willing to make a fresh start and eager to make your church membership rich and meaningful, Houston may be just the place for you and your family.

We of the Houston CRC will welcome you and your family and help you to make our town your permanent home.*

If you are interested, we'd like you to contact us at the below address. Who knows you may wind up growing with us.

Houston Committee
Box 647, Houston, B.C.
V0J 1Z0

* Local Chr school available.

The Pembroke Christian Reformed Church

is in the process of building new worship facilities. While our new place of worship is under construction, we will be meeting in the Wesley United Church at the corner of Pembroke St. and William St. in Pembroke.

Time of services during the summer and fall months are as follows:

May 22 — June 19	9: 30 a.m. & 3:00 p.m.
June 26 — July 31	10:00 a.m. & 3:00 p.m.
Aug. 7 — Sept. 4	11:00 a.m. & 3:00 p.m.
Sept.11 and on	9.30 a.m. & 3:00 p.m.

Vacationers and visitors are most cordially invited to visit and worship with us.

With thankfulness to the Lord.

First Christian Reformed Church

OF ST. THOMAS, ONTARIO hopes to celebrate its

25th Anniversary on June 11-12, 1977

SATURDAY, JUNE 11
10:00 a.m. - 4:00 p.m.: A picnic will be held at Waterworks Park.
8:00 p.m. : A musical variety program followed by a social hour will be held in the church.

SUNDAY, JUNE 12
10:00 a.m. and 7:00 p.m.: Anniversary services are planned with former pastors participating.

We extend a warm invitation to our friends and former members to join us for that weekend of praise and fellowship.

Special anniversary books will also be available.

For accomodations please write to : Mrs. John Eelkema, 126 Coulter Ave., St. Thomas, Ont. N5R 5A7.

All former members and friends of the

Ingersoll Christian Reformed Church

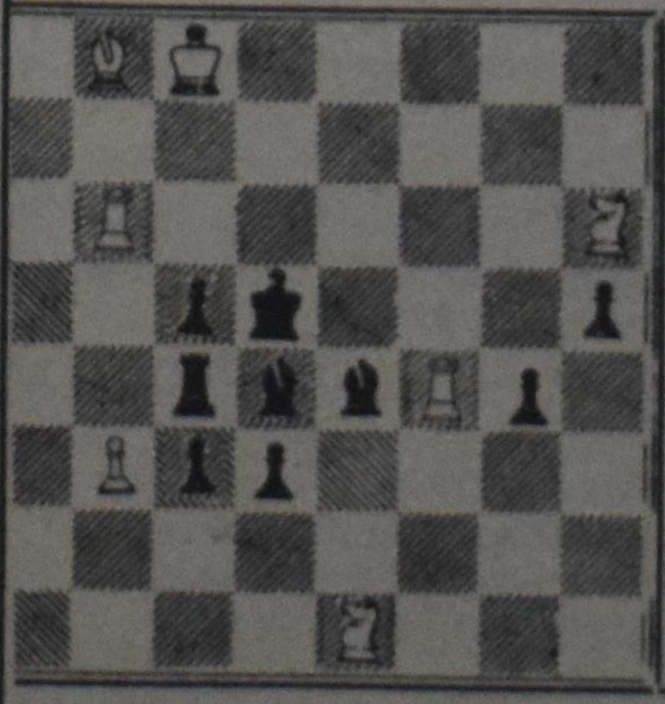
are hereby cordially invited to attend the dedication service of our new building.
King St. W., Ingersoll, Ontario.
On Wednesday, June 15, 1977 at 8:00 p.m.

editor: Pete Layer

LET'S PLAY CHESS

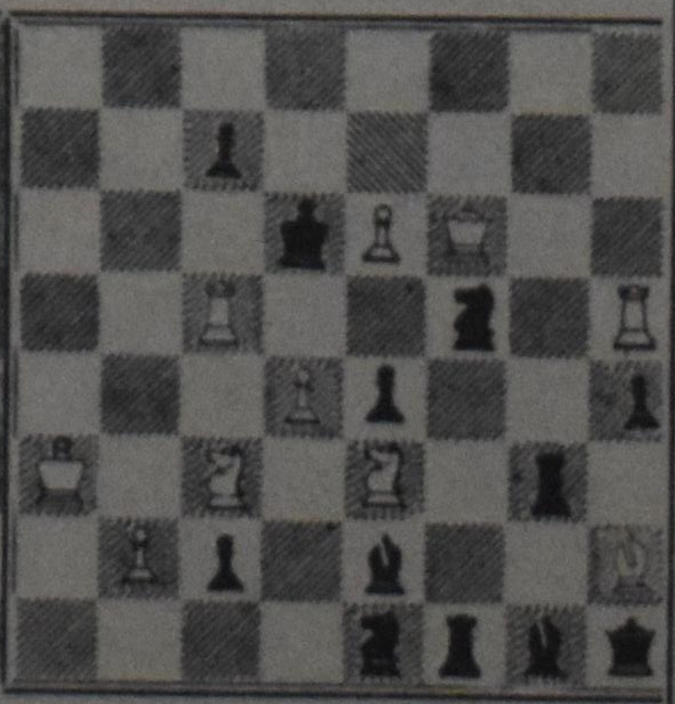
FIRST SERIES OF PROBLEMS IN JUNE

#703
B. Postma, Holland, 1967



3-mover 4pts.

#704
O. Wielgos, Germany, 1961



2-mover 2 pts.

NOTES:

1. The Dutch three-mover is not particularly difficult this time. There are only three variations which all show the same idea or theme. The author, however, made a minor mistake. He allowed White to mate in two different ways in one of the variations. If you can find the second mate which does not (strictly) follow the author's idea (called a dual), you can obtain a bonus of one point. Please indicate the key, threat and all three variations.
2. All those Black pieces in the bottom right corner of Problem #704 seem to be in a useless position. You will find they all play an important though futile role in Black's defense. Please give the key and threat, if any.
3. The deadline for the June problems will be given next week.

Things We've Read

Ninety Story Sermons for Children's Church by Marianne Radius, published by Baker Book House, Grand Rapids, Mich., Paperback $3.95.

Reviewed by Rev. J. Kuntz, pastor of the Covenant Christian Reformed Church in St. Catharines, Ont.

The question whether or not the idea of a "children's church" is a good one, does not have to be answered here.

This book with "story sermons" was formerly published under the title, **God with us.** It contains 90 chapters in which the events of Jesus' life are told for children, placed in the context of the whole Bible.

The author says "This is not just a book about Jesus. It is an invitation to the young reader to open his heart to the Savior, to put his hand in God's hand and to walk with Him in love and trust".

The **Ninety Story Sermons** can be a real help for all who have to pass the good news of the Bible on to children. Parents, leaders of Sunday-school and Bible classes, also teachers in our Christian schools, can find much in this book that will stimulate them to do a responsible job. You can also give it as a present to your boys and girls.

We don't have to agree with every explanation and aplication of the author in order to be able to make a fruitful use of this book. It is well written; it stays close to the Scriptures; and it has nice and simple illustrations.

A paperback that is worth its price!

Studies in Preaching: (I) Sense of Appeal in the Sermons of Charles Haddon Spurgeon; (II) Audience Adaptations in the Sermons and Speeches of Paul; (III) The Homeletical Innovations of Andrew W. Blackwood, by Jay E. Adams, published by the Presbyterian and Reformed Publishing Co., 1976.

Reviewed by Rev. Ted Hoogsteen, Pastor of the Blyth Christian Reformed Church.

Happily, preaching is not only the work of a pastor; it is essentially the work of the congregation. Though these three slim volumes (more are to come) are directed primarily to pastors and seminary students to assist and instruct in the preaching of the Word, their appeal ought not to be limited to professionals: every Christian ought to know what preaching is, and what to expect from a sermon.

In the first volume Adams examines Spurgeon's use of sense appeal in sermons, to slay the old curse of preaching "tame phrases, hackneyed expressions, and dreary monotones (which) make the staple of their discourses." (p.36) To overcome this dreariness Spurgeon appealed in sermons to the five senses: sight, sound, touch, taste and smell. Adams amply illustrates how the use of the sense made Spurgeon's sermons alive and exciting, demanding personal involvement on the part of the hearers.

In the second volume the author selects the Apostle Paul's ability to adapt himself to his audiences. Paul, writes Adams, knew his audiences, from the Areopagus to a struggling congregation, before he ventured to speak. Not his own needs, often too a pastor's fault, but the needs of his hearers came first. Lack of this adaptive ability stems largely in failure to communicate. Thus Paul is the example of a healthy flexibility, by being abreast of the times. "Fortunately", writes Adams, "currently there are encouraging signs of a new awareness of them. For instance there is a new emphasis upon the sovereignty of God, replacing the sickly Armenian theology that over-emphasized anthropology." (p.68) Any person who writes like this is worthy of attention.

The third volume considers preaching innovations in content, arrangement, and style, introduced by Blackwood. This man made preaching his life's ambition, reading and studying sermons of great preachers and teaching his findings to seminary students. The insight of Blackwood (Preach Christ in the present tense; he is a living Savior) have stimulated thinking about what preaching is, and forces the reader out of the methodical ruts.

As with any book, faults are discernible, but each volume promises two to three hours of profitable reading, especially for those for whom Adams writes.

A New Spring 1977 Library Materials Guide, funded jointly by the Foundation (CSEF) and the Canadian Christian Education Foundation. Published by the Curriculum Department National Union of Christian Schools.

Reviewed by Fred R. Vander Velde, Executive Director, C.C.E.F. Inc.

For the past number of years the NUCS curriculum department has published a book entitled: **Library Material Guide** which is intended to promote personalized education in all disciplines of the curriculum. The Spring 1977 Library Materials Guide was edited by Ruth Ann Faber, NUCS curriculum librarian.

The book contains an annotated list of recently published library books recommended for Christian schools and church libraries. This book is indebted to more than 80 persons including Canadian Christian school teachers within the NUCS community who received books.

All books listed in this guide are recommended. Of course, some books are more outstanding than others; therefore the NUCS curriculum department has asked the reviewers to rate the books according to the following system: **Highly recommended, *-Recommended, Acceptable. Over 375 bookes are recommended **highly, *, or (Acceptable according to the standards of our community.

The guide is only a guide, you must make the final judgment regarding the usefulness of a book for your church, home, and school library. Many important subjects are covered in this guide for all ages, K-4, 5-8 and 9-12. This book is especially designed for administrators in Christian schools throughout North America but will be of great interest as well to all churches who have a library.

This is an excellent aid in book selection for librarians, teachers and parents alike.

The Justification of Knowledge, An Introductory Study in Christian Apologetic Methology, by Robert L. Reymond, Presbyterian and Reformed Publishing Co., 1976, 159 pp. $4.50.

Reviewed by Ray Metcalfe

Written in an age when the Bible as the Word of God is being subject to the rationality of "autonomous" man. Dr. Reymond in this work calls for a reappraisal of contemporary apologetic methodology.

Basic to Christian apologetics, according to the author is the question of methodology (p. 7). Of particular importance when methodology is considered is whether, "... the apologist in his effort to defend the faith and to persuade the unbeliever of Christian truth claims reason to or from special revelation". (p. 7)

Surveying the three major apologetic systems of presuppositionalism, evidentialism and experientialism, Dr. Reymond believes the first to be the correct view. Due to the nature of Biblical Revelation itself it follows that, "...God, to be known, must be self-revealing and ...this revelation must be self-authenticating and self-attesting ...it carries with it its own validation". (p. 15) By allowing the Bible to indicate itself the Reformed theologian will then be Reformed in his apologetics as well.

The Christian apologist must reject any methodology allowing the unregenerate man an autonomous stance. This is necessary he feels, "...because one's understanding of the meaning of facts is always controlled by one's religiously motivated 'philosophy of fact' and the unregenerate man will not accept biblical supernaturalism as true...". (p. 24)

Selecting Benjamin B. Warfield as a classic example of the traditional apologetic method, Dr. Reymond gives a discussion of Warfield's evidentialist apologetic which alone justifies the purchase of this book.

Others, besides Warfield whose apologetic approaches are reviewed by Dr. Reymond are Cornelius Van Til, Gordon Clarke, E.J. Carnell and Francis Schaeffer.

A prior knowledge of apologetic reading and study is almost essential if real value is to be gained from this book. Obviously, the works of the individuals who are discussed will need to be familiar to the reader.

However, if insight is desired into the current writings of leading apologists this book will be appreciated. It is refreshing to see that others, along with men like Van Til are not afraid of 'begging the question'' and are willing to simply take God at His Word.

5th ANNUAL GRUNNIGER PICNIC

in Grand River conservation area, Rockwood, Ont. Rockwood is situated on Highway 7, between Guelph and Acton — for Grunnigers and aangetrouwden we rented pavillion in case of rain. Saturday June 18, 1977. Come all!

The Lighthouse
THE CHRISTIAN REFORMED INNER CITY MINISTRY OF TORONTO

Offers an opportunity for service!

We are looking for someone to serve full-time for at least one year as a Long Term Volunteer, beginning this summer if possible.
Requirements: Commitment to Christ, interest in working with people, particularly young people, ability to adjust to core-city living. Minimum age – 20. Applicants with some background in sociology and psychology desired. Ability in the Spanish language would be very helpful.

For further information, job description, and application forms, please contact Rev. Ken Verhulst at

The Lighthouse
1008 Bathurst St.
Toronto, Ontario
M5R 3G7
Ph. [416] 535-8262

A SPECIAL CONCERT

will be given at the
Mt. Hamilton Christian Reformed Church
for the dedication of the newly installed pipe organ, built by Dubay Organs Ltd, and the re-dedication of the rebuilt church auditorium.

Mr. Andre Knevel
will perform at the organ,
playing his own variations on well known hymns and other works.
There will be audience participation.

The Adoremus Choir,
under the direction of

Mr. John Hunse
will render music in song.
A collection will be taken.

Time: Wednesday June 8, 1977 at 8 p.m.
Location: Corner Upper Wellington St. and Stonechurch Rd.

Calvinist Contact
Subscription form
(yearly $8.00

Please send Calvinist Contact to:

Name

Street

City Prov.

Postal Code

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3